

# METHODIST QUARTERLY REVIEW.

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## ART. I.—ERNEST RENAN.

*Œuvres Complètes d'Ernest Renan.* Chez MICHEL LÉVY FRÈRES. PARIS. 1869.  
*Nouveaux Lundis.* Par C. A. SAINTE-BEUVE. Chez MICHEL LÉVY. Tome Deuxième. Paris. 1866.

*L'Athéisme Scientifique.* Par M. LAURENTIE. Chez LAGNY FRÈRES. Paris. 1862.

THE recent appearance of his elaborate treatise on Saint Paul draws public attention afresh to Monsieur Renan. This new work bears the same general character as its immediate predecessors, "The Life of Jesus" and "The Apostles." Yet its tone is more sober, and its combined research and learning seem more mature and fruitful. It may be hoped, too, that the time has now come for a calm, impartial, and thorough examination of the man and his works. The circumstances which first attracted general attention to him were surely not such as he would have chosen. A person of quiet temper, retiring in manner, scholarly in taste, hostile to vulgarity, and devoted to a class of studies which but few pursue and are competent to judge, of course he would have chosen the kind of consideration which best accords with his nature—an unruffled, thoughtful appreciation. It was a strange, if not entirely undeserved, misfortune which revealed him to the general public in the dust and noise of angry controversy:

His ambition was natural. Its chief designs were to become Professor of Hebrew and the cognate languages in the College of France, and to write a history of the Origin of Christianity.

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When the death of Étienne Quatremère, in 1857, left the chair of Hebrew and its cognate languages in the College of France vacant, Renan aspired to its possession. He paid the customary visits to the professors of that institution, and announced his desire to become their colleague. By their suffrages and those of the members of the Academy of Inscriptions, he was designated to the Minister of Public Instruction as the most competent among the candidates for that position. This course is prescribed by custom for the appointment of professors in the College of France. It is usual for the gift of the position to immediately succeed the nomination. In this case the minister hesitated. Another person was temporarily charged with the duties of the chair, and the appointment was held under advisement. After four years' delay, the coveted position was conferred. The opening lecture was the occasion of a tempestuous scene. Popular feeling ran so high that the authorities suspended his lectures. Renan refused to resign, collected classes at his rooms, trained them carefully, and received the salary of professor. Other places were offered him instead of the one he held. These he firmly refused. The Government attempted various conciliatory measures, but, finding them all in vain, issued a decree, after long delay, that removed him from his chair. These events first drew general attention to Renan.

The publication of "The Life of Jesus" shortly after these transactions renewed his popularity, and secured him a careful hearing wherever the great critical problems of Christianity are discussed. This work was read as no other Life of Jesus ever was read. A storm of review articles, pamphlets, and formal refutations followed. Men praised him, blamed him, mocked him, and abused him. Nearly all misconceived him. In all this tumult of empty words and misdirected declamation, Renan has maintained a noble attitude. With his trained and brilliant pen, recrimination would often have been easy, and retort natural and effective. Voltaire would never have missed such a chance for a showy though transient victory. Renan has not broken silence in reply. His moderation has not been free from a touch of disdain; he takes pains to let the world know that those who triumph over him so easily, do so because he *permits* their exultation.

Ernest Renan was born, in 1823, at Tréguier, in Basse-Bretagne. The region of Brittany is the seat, in France, of that Celtic race whose good qualities and defects he has celebrated in more than one passage of royal splendor. We may find our advantage in comparing Renan with his kinsmen in race, and especially with Châteaubriand and Lamennais. How earnest all these men are! Whether Châteaubriand tremble on the verge of Atheism or sob before the Cross—whether Lamennais preach reform in the church or vent his skepticism in conversation—whether Renan study for the priesthood or write “*The Life of Jesus*”—what hauteur in them all! You light on the same self-sufficiency, loftiness, inflexibility in their bearing. Note how natural disdain is to these kinsmen in flesh and soul.

Renan was the child of a sea-faring family. He was their latest born; twelve years younger than the next preceding child, that beloved sister whom he lost at ancient Byblos. He was left mainly to the care and companionship of his mother and sister in early life. His education was conducted till his sixteenth year in a seminary, near their home, under ecclesiastical direction. The instructors were country priests of grave manners and solid learning. Such success crowned these early studies that high expectations were awakened. He was sent to Paris to reside in a little seminary under the care of Abbé (now Archbishop) Dupanloup. The Abbé belonged to the liberal wing of French Catholicism. This party seeks to combine literature, science, political freedom, and earnest piety. To it adhered, among others, Gratry, Montalembert, and Lacordaire. Its choice spirits frequently met in the drawing-room of the well-known Madame Swetchine. There conversation had free play; though the existence of a private chapel in the house, and serious efforts for the conversion of its unbelieving frequenters, imposed an unwelcome restraint even on so tolerant a visitor as Sainte-Beuve. It is easy to conceive that, in a seminary guided by priests of such tendencies, the youthful Renan found himself in a new atmosphere. He felt the change without precisely realizing its nature. But sixteen on coming to Paris, his hour had not yet struck. In this seminary he passed three calm and studious years; thence he was transferred to Saint-Sulpice, to pursue his philosophical studies, for two years, in the establishment at Issy.

Surrounded by learned and original men, his own free, intellectual development now took its rise. At Issy he began to indulge a strong taste for natural science; hence sprang his earliest doubts on theological questions. They were too superficial to occasion him much trouble. Closing his philosophical studies, he was transferred to the seminary at Paris for his theological training. Put to the study of the old theology of Saint-Thomas, "rehandled and trituated by thirty Sorbonnic generations," his critical sense roused up and took alarm. The questions, objections, and answers coldly flung at him from the professor's chair awakened an intellectual revolt. But he continued his Hebrew studies under M. Lehir with profit, and permission was given him, as a special favor, to attend the lectures of Quatremère, the Hebraist, in the College of France. Going and coming, he heard much that was strange to him—portentous echoes from the outer world. He was, meantime, studying German authors. These opened a new and astonishing world to his view: especially Herder attracted and influenced him. Thus two years of theological study passed away; then arose another very practical question. Delay with the answer was not possible much longer; it haunted his studious hours, and meddled with all his plans for the future. He must find a *yea* or *nay* for the question, Will Monsieur Renan become a priest? Just before the third and last year of his theologic training, after much dubitation, he said, No! This resolution was communicated to his superiors. They sent him to live at College Stanislas, with Père Gratry: the learning and instructions of that amiable priest produced no effect on the resolute youth; every real bond between himself and the Church was now sundered. He took lodgings in the quarter of Sainte-Jacques, and set up as private tutor. His beloved sister hastened to Paris to spare him all temporal anxieties.

Sainte-Beuve, from whom we derive these details, and who drew them directly from Renan, dwells with pleasure on this event:

The character of this intellectual emancipation, he says, deserves to be well understood and defined. In one sense, there was no struggle, tempest, or laceration: for him there was no solemn day, hour, or moment when the veil of the temple was rent before his eyes: it was no counterpart of Saint Paul, who was cast down, overturned on the way to Damascus, and at the same stroke con-



verted. Philosophy did not appear to him some fine morning or evening like an armed Minerva; she did not announce herself with a burst of thunder as came to pass, we fancy, with Lamennais, and perhaps with Jouffroy. He underwent no battle-sweat, like Jacob wrestling with the angel, nor any solitary watch of agony. There was nothing like that. If there was laceration it was of another kind—in personal relations. Doubtless it was painful and sorrowful to him to separate from respectable men with whom he was connected by affectionate and grateful feelings; he suffered from having to announce an irrevocable, and, to them, afflictive resolution. He was timid, shy in manner. The man whom we hear to-day expressing himself with such firmness, vigor, and neatness, never hesitating in the shade of his expressions, then had much hesitation in form, much modesty to surmount. And then, his Breton heart was tender, and could not remain entirely insensible to this slowly-produced but decisive and returnless divorce from the vanishing creed of his cradle and youth. It cost him much to separate from things as well as from men. But, this once over, he had nothing more to do in his intellectual life but grow and ripen; he had passed through, not a revolution, but an evolution. The modern scientific spirit had gradually seized and gained him, like light that rises along the horizon and without delay fills up the void.

It is almost worth conversion, or emancipation, to have it painted by a hand like that! What serenity of mind in this change that sets in calm and fatal as sunrise in its apparition! What exquisite delicacy of feeling in Renan toward the respectable men from whom he breaks, nay, turns slowly, lingeringly away! The sweet and solemn majesty of Truth alone beckons him on in his inevitable career. A thousand pities that Sainte-Beuve—he who has so skillfully turned the soul of Châteaubriand inside out for our inspection—did not think best to give us more details on this interesting theme! There are certain terms which Sainte-Beuve employs in this description which we should gladly see, not explained, for we understand them well enough, but shown to be just in their application. The divorce from Christian faith was “fatal, returnless, an evolution.” The expression is not accidental. In several places Renan speaks of his present views as the fatal result of his intellectual progress. He tells us that those who have grown up to these views will adopt them, and that really no others *can*.

If any body comes to our principles, it will be because he has the turn of mind and the education needful for reaching them;

our best efforts will not give this education and turn of mind to those who do not possess them.

In his very just appreciation of Lamennais he says :

He seems to have abandoned Catholicism rather on the ground of personal grievances than through the fatal progress of his mind ; study then revealed to him scientific reasons for the step he had taken under the impulse of passion.

In another passage, still speaking of Lamennais, these words occur :

If, instead of forsaking Christianity for reasons in which the share of policy and passion was greater than that of cold reason, he had forsaken it by the royal path of history and criticism, perhaps he would have preserved his peace.

It cannot be doubted that Renan, as he penned these lines, mentally opposed his own abandonment of Christianity, as a model in that kind, to the faulty and not completely sincere proceeding of Lamennais. Sainte-Beuve confirms this conclusion when he writes :

In a word, Renan, passing from dogma to science, presents the most notable contrast with Lamennais : he is a young, gradual, seasonably enlightened Lamennais, without tempest or hurricane ; a progressive and not a volcanic Lamennais. . . . His gravity, his dignity, and, I may say, his intellectual movement, experienced no disturbance or derangement from a sincere, natural change, appearing in its due season, according to the course of things, by virtue of a generous and necessary crisis.

We come at every turn upon the same assertion, under different forms, of the absolute necessity of this change in Renan's opinions. No objection need be made to the correctness and sincerity of such statements. The only complaint to be offered turns on another matter. In an article on Châteaubriand's Life of Rancé, the celebrated founder of La Trappe, Sainte-Beuve recounts that once, in his dissipated youth, Rancé barely escaped death from an assassin's bullet. Then he comments on Rancé's exclamation, "What would have become of me had God this moment called me away!" in the following terms :

Thus in those days, happier in that respect than ours, there was faith even in dissipated souls, in the depth of their wantonness ; whatever the surface and the heaving waves might be, deep below there was faith. . . . To-day, almost every-where, even where there

is an appearance of an honest and philosophically avowable faith, there is doubt at bottom.

It seems clear from all this, that skepticism has become the natural atmosphere of the good minds of our time—of all who are imbued with the spirit of modern science! There should be no complaint of the seeming arrogance of pretending that only a defective education, want of maturity, or lack of some special bent of mind, could retain men like Guizot, Gladstone, Faraday, Pressensé, Tholuck, and Montalembert in bondage to faith in the supernatural. The positive, scientific faith is now quite as much exposed to such systematic impertinence as ever dogmatic faith was. But if we have passed through a revolution of this kind, so that doubt is now the prevailing atmosphere of intellectual life and faith the exceptional condition, a new duty is imposed on those who abandon Christian creeds. They owe those they leave, not less than those they join, the most minute and comprehensive accounts of these inevitable changes. That these are the fatal results of expanding thought, of increasing wisdom, should be most carefully shown. The earliest doubts, and how they were for a time quieted—what renewed and multiplied these doubts, and how they affected the dogmas of religion—the extension of skepticism from one object to another—the gradual and resistless surging in of new convictions to exclude the former ones—in what particulars the earlier views were untenable and in what the new ones are more free from contradiction—these are all points on which we need light. Especially should the delusive notion be dismissed that these ideas are only fitted to impress and convince the elect few. Renan's scheme of thought, if he would only define it simply, is not beyond the reach of sophomoric brains. If these high priests of the new system would but analyze the process of their relapse from faith to positive science, as vividly as Luther, Augustine, and John Henry Newman have analyzed their conversion, they would confer a priceless boon on the world. But while they conceal the reasons of a change of opinion which they proclaim unavoidable—while they respond to our inquiries with a suggestion of our unfitness to judge such high matters—we may be pardoned for surmising that they may be as faulty in their reasoning as they show themselves defective in good-breeding. Take the case of Renan

in illustration. It appears that at nineteen he had stumbled on certain doubts arising from what could only have been a very superficial acquaintance with natural science. Their nature is not disclosed, but we are left to infer that they involved a conflict between science and the Bible. We ought to be informed here what his difficulties were, what his views on the relations of science and revelation, what his notions on the inspiration of the Scriptures, whether faith in him was a simple traditional assent to Catholic dogmas or a vital relation to Christ, God revealed to the heart, to use Pascal's definition. Thus we might learn what he had rejected. When he resolved not to become a priest what were his exact objections? With what feelings did he look forward to the priesthood? Was he pleased with the prospect of exchanging his facilities for study in Paris, its stimulating intellectual life and brilliant society, for some remote and monotonous parish with a ceaseless round of petty and harassing duties? Was he dreaming of a literary career? Did he turn to the University and the Institute because conscience forbade him to enter the priesthood, or did he forsake the Church because fairer prospects smiled upon him from other quarters?

The account of this transition which Sainte-Beuve has drawn from Renan is even more full of contradiction than the story of Saint Paul's conversion. One Gospel never contradicted another so squarely as some of the assertions of Sainte-Beuve contradict the statements of Renan. Two pages before his declaration of the fatal nature of the change we are discussing, this amiable critic shows us another phase of the business. Renan "felt that, had he been born in Germany, he might have found stations propitious to respectful and independent study, without being obliged to break absolutely with venerable names and things, by the aid of a happy confusion of poetry with the religion of the past." But a few weeks later the objections which had previously hovered over his mind assumed a fixed and precise form. We confess that doubts which can be so plastic one month and so inflexible the next, according to the outward circumstances of the doubter, hardly seem to result from the fatal development of his mind. There is room to think that the change of attitude witnessed in those few weeks was due quite as much to additional will as to additional light.

On what grounds did this youth of two-and-twenty, less than two years after his first serious doubts, settle the great question of supernatural religion? Those two years had been spent in the study of theology, of Hebrew under Lehir and at the lectures of Quatremère. What knowledge of natural science could he have gained in that time? Could he have mastered the methods and results of German theology at that early date? Had he been tenfold the prodigy he is, this would have been impossible. We dwell on this matter because of the importance which has been assigned to it as a sign of the times. Renan himself says, that few become unbelievers for good reasons, and he claims a scientific cause for his own unbelief. It is, then, our right and duty to be strict. On all the points named absolute sincerity would require ample details.

We have seen how calm and peaceful this evolution was, silent as the rising of the heavenly constellations, grand and inevitable as the swelling tides of the ocean, in the account Renan gave of it, in 1862, to Sainte-Beuve. But he appears to have forgotten a little what he had said on the same topic thirteen years earlier, and only four years after the events described: "I wish all my friends who remain in Orthodoxy a peace comparable with that in which I have lived since my struggle came to its close, and the appeased tempest has left me in the midst of this great pacific ocean, a shoreless and waveless sea, where the only star is reason, and the only compass my own heart." "Fatal distinction"—of sacred and profane— . . . "What struggles did it not cost me!"\* Here the conflict was not from the necessity of sundering friendly relations or ties of gratitude; it lay where Sainte-Beuve says there was none in his intellectual difficulties and processes. Of course, the earlier account is the more trustworthy. This discrepancy comes from no purpose of concealment or disguise. When years have passed away since the occurrence of such events, that great magician, the imagination, clothes them with hues that often contrast with the reality. Then, too, Renan was not the literary artist in 1849 that he had become in 1862. Indeed, what statement of that nature could pass through the transfiguring hands of two writers like Renan and Sainte-

\* "Questions Contemporaines," p. 313.

Beuve, without some suppressions of unpleasing features, some beautifying additions or arrangements?

But this change had made Renan a tutor, and compelled him to cast about himself for a career. His studies in the Semitic literatures went on, though not without some hesitation. The University attracted him, and, in 1848, he tried his hand at instruction in philosophy. This was given up, it appears, through lack of confidence in the methods and results of philosophical study. He turned to the Academies, and competed in learned dissertations for the prizes offered by The Institute. One of these carried off the Volney Prize in 1847; it was afterward expanded into a "General History of the Semitic Languages." Another successful, but still unpublished, essay, treated "The Study of Greek in the Occident during the Middle Ages." In 1848 he published a remarkable study on "The Origin of Language;" in 1850 he was designated by the Academy of Inscriptions for a learned mission in Italy, the fruit of which commission appeared, two years later, in his "Averroës and Averroïsme." He gained admission to the *Revue des Deux Mondes* in 1851, and to the *Journal des Débats* in 1852. History, literature, and art furnished him themes for a series of learned, suggestive, and brilliant essays. He thus made himself felt as a thinker of original power and a writer of high ability. He has since published translations of the "Book of Job" and "The Song of Songs," "Studies in Religious History," "Essays in Morals and Criticism," "Contemporary Questions," and "The Share of the Semitic Nations in the History of Civilization;" the last, his inaugural lecture as Hebrew Professor in the College of France. Three volumes of his "History of the Origin of Christianity" have already appeared under the titles, "Life of Jesus," "The Apostles," and "Saint Paul." In two additional volumes, "The Anti-christ" and "The Last Apostolic Men," the author hopes to complete, ere five years are gone, this great work, to which he has deliberately reserved the ripest years of his life.

These works all reveal an intellect of marked power, competent learning, great literary skill, and delicate poetic sensibility. In his critiques on "Ary Scheffer's Temptation of Christ," "Lamennais," "The Author of the Imitation of Christ," "The Acta Sanctorum," "The Poetry of the Expo-



sition," and "The Poetry of the Celtic Nations," Renan shows an exquisite sensibility to artistic and poetic merits. Yet he has his reserves, even here. In Béranger he scourges remorselessly the wantonness of French verse. That peaceful old bard, so chaste, temperate, and respectable in reality, who puts on lechery, drunkenness, and disreputable airs with his singing-robes, moves him to anger. Tennyson, Milton, Racine, Longfellow, these and such as they, would be his poetic favorites. But Rabelais, Pulci, Byron, and even Molière, with his peals of inextinguishable and immortal laughter, would find little favor with him. It was well, he thinks, that Molière was not admitted to the Academy. It would have pained Renan to have seen the old comedian and playwright ruffling the dignity of Racine or Bossuet. In his pieces on Ewald's History of the Israelites, the Critical Historians of Jesus, and Comparative Mythology, Renan seems too absolutely at the mercy of the authors he reviews for his information and conclusions. He more than once excuses himself for not discussing important questions with a greater display of critical apparatus. Others have destroyed, he will build; the writer gets the start of the critic. But we must now ask what conclusions Renan has reached on the vital questions of Christianity.

It is to be regretted that the date of its composition is not appended to each of his productions. We might then study his development as a thinker at our leisure. Yet this aid is not indispensable. More than most men, like Lamennais, like Châteaubriand, his kinsmen in race, Renan is capable of passing at a bound from one pole of thought to its opposite. How it was in 1845 we cannot tell, but two years later he held the same ideas in the main that he holds to-day. Could we know what books he read in this interval, we should have no little light on the secret formation of his opinions. It does not seem very probable that he ever accepted the Hegelian philosophy. Indeed, he condemns Strauss for having made, in his Life of Jesus, an application of Hegelianism to the story of the Gospels. It seems probable that Renan read this book in Littré's French translation. He usually refers to the work in that guise; and what he draws attention to, and most freely lauds, are not the contents proper of the volume, but the fine analyses that Littré has prefixed to it. References are frequent to Littré's articles

in the *Revue des Deux Mondes*—articles that also treat the question of the supernatural. Now Littré is the one man of high position in literary France who has unreservedly accepted the doctrines of the late Auguste Comte. Others accept him in part, and partly reject him, as though he were like other men; Littré cannot treat him thus. He calls Comte master, and confesses himself obliged in respect to him to a disciple's duty. That yoke of bondage which J. S. Mill put from him, Littré exults to assume. Accordingly Renan joins them in rejecting the supernatural. Man knows only what comes under human inspection. Let us hear Renan himself:

The more we penetrate the origin of the human mind, the better shall we understand that miracles of every sort are only *the unexplained*; that to produce the phenomena of primitive humanity, there is no need of a God for ever meddling with the course of things, and that these phenomena are the regular development of laws as immutable as reason and perfection. . . . It is not from any one argument, but from the whole mass of the modern sciences, that the vast result proceeds that *there is no supernatural*. Since there has been existence, whatever has taken place in the world of phenomena has been the regular development of the laws of existence, laws which constitute but one order of government, nature, both physical and moral. Whoever says *above* or *without nature*, utters a contradiction, as though one should say *superdivine* in the order of substances. Littré well says, "In rejecting the supernatural, the modern world has not acted of set purpose, for it received its tradition with that of the fathers, always so dear and well guarded, but without desiring or seeking it, by the simple fact of a development of which that conclusion was the result. An experience which nothing has ever come to contradict has taught us, that whatever miraculous things have been told, constantly had their origin in a startled imagination, complacent credulity, and in ignorance of natural laws." Never has a miracle taken place where it could be observed and attested.\* There are miracles only where men believe in them; it is faith that produces the supernatural. . . . It is not in the name of any given philosophy, it is in the name of a constant experience, that we banish miracles from history. We do not say "Miracles are impossible;" we say, "Hitherto no miracle has been attested." Let a thaumaturgist present himself to-morrow with guarantees serious enough for discussion; let him announce that he is able, say, to raise the dead; what would be done? A committee of physiologists, physicists, chemists, and persons trained in critical history, would be named. This committee would select the corpse, name the hall where the experiment should be made, regulate the precautions

\* "Études d'Histoire Religieuse," pp. 199-206.

needful to leave no place for doubt. If, under such conditions, the resurrection were wrought, a probability almost equal to certitude would be acquired. Yet, as an experiment must always be capable of repetition, as men should be capable of repeating what they have once done, and as there can be no question in miracles of easy or difficult, the thaumaturgist should be invited to repeat his marvelous act under other circumstances, on other corpses, in other places. Every time the miracle succeeded two things would be proved : first, that supernatural facts take place in the world ; second, that the power of producing them belongs or is delegated to certain persons. But miracles are never seen taking place under such conditions.\*

There is evidently some fluctuation of thought here. When Renan says, that it results from the sum total of modern science that there is no supernatural, he is cut off from saying, under the necessities of his argument, "We do not deny the possibility of miracles." That is the very thing which is denied. Yet the reason presented for the rejection of miracles is worthy of consideration ; it is, that experience is uniformly against them. It is a "constant experience," "an experience which nothing has ever come to contradict," that is the reason of this rejection. This experience, too, must be that of scientific men, since otherwise Renan himself would be the first to deny its validity in this question. Who are to conduct the experiments that shall settle the problem ? Men. And what, pray, are men ? Creatures of brief earthly existence, and who, one half their lives, are incompetent to observe as scientists. What portion of human history is to be included in scientific ages ? Perhaps Greece, in the few generations when her civilization opened in its high and unique perfection ; perhaps Rome, in the Augustan period. That these, though civilized and literary periods of the highest character, would or should be accepted as scientific ages, we are by no means assured. But if they are not, then no nation or period of antiquity is entitled to that character. The Middle Ages, surely, were not scientific. Spain and Italy have never had such a period. Two centuries ago, England, Germany, and France were not scientific. Suppose, then, the scientific period to include the last century of the modern civilized world and a few generations of the highest Grecian and Roman intellectual development. The required experience

\* "*Vie de Jésus*," Introduction, page xlii.

cannot be had apart from such times. Who are the men competent to undertake experiments of the nature proposed? Would England believe on the testimony of any other than a few of her most skillful scientists? Would the French Institute remit the matter to any ordinary hands? Would not the scientists of the world be summoned to sit as a jury should one now attempt to raise the dead? Suppose an ancient document was presented in confirmation of such a miracle done in Rome two thousand years, or in Athens twenty-five hundred years, ago. Let that document bear the signature of Aristotle and his co-laborers, or of Cicero and his intimate friends. Suppose the existence of such a parchment had been well known in ancient times, and its history down to the present moment familiar to all the learned, would the Institute then believe? Surely not. Virtually, then, the demand is that the modern world is not to believe in miracles because a few men of the last century have had no experience of them. But is this a "constant" experience, "an experience which nothing has ever come to contradict?" If we were asked to believe, on this ground, that for the last hundred years no miracles had appeared under the observation of the Institute, before the eyes of the Royal College of Physicians and Surgeons, or at the desire of the Berlin Faculty of Medicine, the demand would be just and acceptable: but when we are therefore invited to admit that none have occurred elsewhere within that period, we can only reply that we do not know. When we are asked to extend that conclusion backward, so as to cover all ages of this world's existence, and the existence of all the worlds in the universe, we say again that we cannot tell. Indeed, we have many questions to ask. Whence came matter with its marvelous laws? What produced and feeds the forces of nature? Whence came animal and vegetable life? What was the origin of man on the globe? Does not science deny that these have always existed? Is there the least evidence before any learned body that such things ever rise into being under the laws that now rule the world? Why should we not say that such facts never came to pass, since we have no experience of them? When Renan affirms that nature created them, he defies experience quite as much as those who say that God created them. Can any assert that creation by a personal God is

less comprehensible than creation by blind and impersonal nature?

It might also be hinted that while natural science has its rights, it has no right to encroach on other domains. Is man's spiritual nature nothing? Dare science say that the soul does not exist, because her fingers are too clumsy to catch it, her analysis too material to reveal its nature, her eyes too dim to descry its destiny? Is psychology nothing? Is the soul's instinctive belief in God nothing? On this side we reach a very real and important influence on Renan's thinking, whose fountain-head is Auguste Comte. That strange, half-crazed, half-sagacious teacher treats theology and psychology as vagaries of the childhood of our race, incapable of resulting in any good, and destined to yield the ground entirely to the study of matter and its laws. The range of all real knowledge is found in mathematics, astronomy, physics, chemistry, biology, and sociology. Beyond these is the fantastic, unreal, and unhealthy, realm of dreams and chimera. It is something of a consolation to know that the dogma which compels Renan to reject Christian supernaturalism requires him to treat Socrates, Aristotle, and Plato, Locke, Bacon, Descartes, Spinoza, Kant, Fichte, Hegel, Cousin, and Hamilton as vain dreamers, whose science of the mind and of God has been without foundation in reality or beneficent influence on human happiness. If Renan will not go so far, it is not, as we shall see, because he ascribes any real, objective value to theology. True poet as he is, he knows the worth of imagination in its most varied forms.

From this stand-point we may easily perceive that the demand for the submission of miracles to scientific committees and tests cannot be very serious. The very terms of that demand pre-judge the question in the most offensive way. The miracle-worker is already branded as a thaumaturgist; he must bring serious guarantees to men to whom none can be serious that do not emanate from themselves; he is assumed to have power to repeat his wonders at will, and for the most frivolous causes. If any would see how adroitly a scientific man can deny the most fully attested results of science on pretendedly scientific grounds, let him read the account of Pasteur's experiments on the question of spontaneous generation, and then note for what reasons Herbert Spencer still denies creation. No men are

more completely proof-proof than scientific theorists; none more completely and more frequently show a lack of that scientific spirit which delivers itself, bound hand and foot, to facts to be dragged whither they will. Then, too, the acceptance of miraculous works on the basis of experiments made under strict conditions, in the presence of scientific men, would hardly answer the avowed object of those miracles. A miracle at Paris would silence so many doubts, insinuates Renan. But would it silence doubts in London, Berlin, Vienna, Boston, Jerusalem, Mecca, Pekin, Jeddo, and Timbuctoo? Why should Paris be favored above other localities? Would the Paris of to-day be convinced by the attestation of a miracle wrought before the elect minds of the Paris of the last, or any past, century? Would the Paris of the next, or any future century, believe on the evidence of any of the preceding ages? Science is constantly perfecting her instruments, extending the domain of knowledge, combining facts so as to produce the most unexpected results. Surely every successive age would easily find plausible defects in the experiments, for which the miraculous result might be declared null. Should God pity the weakness of scientific minds so far as to come at their call to work miracles in every generation, his work, despite such condescension, would be held to have lost all miraculous character. The resurrection of the dead would be no more miraculous, if they were raised wherever scientific men would have them raised, than the sunrise and the ebbing of the ocean-tides.

Renan somewhere speaks of the shabby idea of Deity implied in the supposition of a divine interference in the critical moments of the history of the world. But his notion of a God who should come at the call of scientific committees—wait in ante-rooms till they have perfected their arrangements to catch him should he attempt any tricks of imposture or evasion—who comes in when they give the signal—does his supernatural work meekly at their behest, stands patiently by while they wrangle over the event, renews his display at their request, and then spreads out before mankind the certificate of the French Institute that he is God—let Renan worship him if he can—most men could contrive a better and a more sensible Deity. Compared with such a figure, how crowned with sublimity is the Jesus of the Gospels!



But let us further examine the share of experience in the system of Renan. He has employed it, if not thoroughly and consistently, at least with unflinching bravery. It would not be necessary to follow his steps so carefully, and support our assertions so diligently with express citations, were his works generally accessible to our public. This must excuse a somewhat prolix discussion. For once the game is worth the candle. Any denial of the possibility of the miracles of the Gospel must logically include the denial of *all* miracles. Especially must it embrace CREATION, the first of miracles. It must involve the negation of the divine creation of matter and the material universe; of animals, including man; and of angels and demons. Experience knows nothing of these supposed facts; but it is not content to say that it knows nothing.

To flee beyond history to periods where attestation is impossible, in order to shun the need of attesting historic miracles, is taking refuge behind a cloud, proving an obscure thing by something more obscure, disputing a known law on account of a fact with which we are unacquainted. People invoke miracles that took place before any witness existed, for want of being able to cite a well-attested miracle. . . . But these phenomena had their causes at the hour when they appeared. . . . If it is doubtful whether we shall ever succeed in artificially producing life, it is because the reproduction of the circumstances in which life began, if it did begin, may perhaps be always out of our power. How shall we bring back a planetary condition now vanished for thousands of years? How make an experiment that demands ages? . . . Surely the formation of humanity, if we suppose it sudden and instantaneous, is the most offensive and absurd thing in the world.\* To recur to a supernatural intervention to explain facts which have become impossible in the present state of the world, is proof that we are ignorant of the concealed forces of spontaneity.†

Here is plainly enough a negation of any supernatural creation. But Renan is not satisfied with this negative result of experience; he puts forward a positive statement which can only be justified by the most conclusive facts in its favor. Yet he does not produce such facts, nor yield us the least hint where to seek them. "Science demonstrates that on a certain day, by virtue of natural laws which until then had presided over the development of things, without exception or exterior intervention, thinking beings appeared gifted with all their faculties,

\* *Les Apôtres*, Introduction, p. 47.

† *Études d'Histoire Religieuse*, p. 199.

and perfect in their essential elements.”\* We hear much, in this connection, of nature, natural laws, conditions of life, evolution through myriad ages, etc.; we shall presently see why we hear nothing of a Creator. It follows as an indispensable result of this theory of the inflexible government of the world by natural law, that Renan rejects all providential action in earthly things. How could he, who will not allow the operation of God’s hand in making the world, admit a watchfulness of Deity over the petty, daily fortunes of the humblest of men? Kingdoms and empires, languages and civilizations, mythologies and religions, rise and fall without any notice from God. “Certainly the formation of Christianity is the greatest fact in the religious history of the world. But it is not therefore miraculous. Buddhism and Babism have had as numerous, enthusiastic, and resigned martyrs as Christianity.”† We do not comment on this strange assertion, for a stranger one is soon to relieve us of that task. Experience so incapable of finding miracles in the origin of the world and of men, in the appearance of Christ and the foundation of the Church, cannot promise us much for the future. Experience knows only the past and the present. Let not the human race dream of obtaining from her lips an assurance of its immortality. But we are not to suppose that experience will be so modest in Renan’s hands as to say nothing about our hopes of a future life. At the close of his long study on the Book of Job, Renan takes pains to tell us his convictions on this interesting topic. He thinks Job and his friends were without real light on the subject, and the three thousand years that separate them from us have made no additions to our knowledge. The future of individual man has grown no clearer. He who finds truth, who loves the beautiful, will be immortal; not in himself, however, but in his work. While the wicked and frivolous shall entirely perish, in the sense that they will transmit nothing to the future in the general result of the toil of their kind, the good and noble man shares in the immortality of what he has loved. The hope of the resurrection of the dead is a dream, vain as any that ever visited the brain of slumber. Never shall God have a desire to the work of his hands; never shall Jehovah call from the sky, and aroused humanity respond to that

\* *Études d'Histoire Religieuse*, p. 217.    † *Les Apôtres*, Introduction, p. 49.

call from the grave. Christ rotted in some obscure corner. He is not the first-fruits of them that sleep. Renan tells us that though obscurity enwraps the course of the world, it moves toward God. God, the heavenly Father, and similar terms, abound in his writings. It sometimes chances that he uses them in ways not strictly consistent with his real views. This happens on other themes than that which we now consider. Though his idea of immortality be such as we have just stated, yet he allows himself to say of Lamennais, "He now knows the key to the enigma which he so courageously tried to solve."\* The dedication of "The Life of Jesus" to the pure spirit of his sister Henrietta, whom he had lost at Byblos, seems to imply faith in her continued existence. How else could he exclaim, "Reveal to me, O Good Genius—to me whom thou didst love—those truths which rule death, remove its fear, and almost make it beloved." This is sentiment, rhetoric, poesy, which its author loves as a fond illusion, not as pure reality. We need to affirm this the more distinctly and earnestly because Renan speaks of his sister's spirit as in the bosom of God. On this theme, where reverence and simplicity are enjoined, Renan appears to delight in mystification. Sainte-Beuve, whose critical sagacity nothing escapes, notes this disposition to give us a glowing but misleading image just where we want simple words. This critic, who knows how to insinuate adverse judgment in a compliment, condemns that procedure by saying that others praise it, while withholding his own applause. But men cannot always lose themselves in clouds, though they be the golden clouds of imagination. This happened to Renan. He who had one day spoken of "the mysterious affinity which we feel with the abyss, our father," and had also declared that "God does not reveal himself in miracles but to the heart,"† was once asked plumply what he meant by such words. M. Guérault, of the *Opinion Nationale*, had not been able to understand the notions of Renan on our "feeling of obscure relations with the infinite, of a divine filiation." In these days the editor is father-confessor to every body; thus summoned, the author of "The Life of Jesus" was forced to respond. He said:

You admit that science cannot prove the existence of a free being, superior to man, intervening in nature to change its course.

\* *Essais de Morale et Critiq.*, p. 203.

† *Chaire d'Hebreu au Col. de France*.

But, you add, can science prove positively that such a being does not exist? I shall not inquire whether we can metaphysically and *à priori* prove that. But the experimental proof suffices. Never has such a being revealed himself in a scientifically attested manner. When he shall reveal himself we will believe in him.\*

This is surely explicit enough, and would apparently justify a charge of downright Atheism. But we here deal with a subtle intellect that must be heard to the end of the chapter. It is only by following him in all his winding paths, by listening to this and to that, and finally combining all you have learned, that you will ever surprise his real convictions. On the subject of Providence he speaks boldly:

Providence, understood in the vulgar fashion, is synonymous with thaumaturgy. The simple question is, whether God puts forth particular acts. For myself, I think that the true providence is not distinct from the constant, divine, clearly wise, just and good order of the laws of the universe.†

The connection here shows, that by "particular acts," Renan means acts that bring to pass in nature effects that do not proceed from nature. He proceeds:

You seem, dear sir, to think that such a doctrine is synonymous with Atheism. I earnestly protest. This doctrine excludes the capricious, thaumaturgic God who acts at intervals, commonly lets the clouds follow their course, but turns them aside for prayer; leaves a lung or viscera to decompose up to a certain point, but then arrests the decomposition on account of a vow; who changes his mind, in a word, from selfish views. Such a God, I admit, is anti-scientific. We do not believe in such a God, and should the saddest consequences ensue, the absolute sincerity which we profess would oblige us to say so.‡

Surely the casual reader who stumbles upon such evident contradictions as these, need not be very severely blamed if he accuses their author either of a want of clear and coherent views or of deliberate obscurity. The denial of Atheism is earnest and vigorous enough, but the ground for it is not clear. Can it be that Renan dreads the odium of Atheism? Does he fear that it may stand in the way of his preferment? In his discussion of the religious future of modern society, he had plainly declared that "Deism, which pretends to be scientific, is no more so than religion; it is an abstract mythology, but a mythology. It requires miracles; its God, interfering

\* L'Athéisme Scientifique, p. 18.

† Ditto, p. 19.

‡ Ibid, p. 19.

providentially in the course of the world, does not differ in reality from that of Joshua arresting the sun." But, pleads Sainte-Beuve, he has also said, "Humanity is of transcendental nature, *Quis deus incertum est, habitat deus.*"\* Here we light again on the contradictions which are so dear to Renan. We are reminded that he believes contradiction, many-sidedness being the trait of all rich natures; these only find truth, for that dwells entirely in the shading or gradation of things. Here, too, we see upon what grounds his admirers claim that he is truly and profoundly religious. In all his works there is so much said about God, duty, humanity, immortality, the worship of truth, beauty, and goodness, that people naturally exclaim, This man must be religious! We do not question that conclusion; but we insist on knowing in what sense religion is possible to a man who holds this language on God, Providence, Miracles, and Immortality. So far as a thorough examination of his writings can justify such a statement, we are entitled to say that there is only one passage in them all that can furnish the true guiding clew in this most perplexing confusion. It occurs in Renan's critique on Feuerbach. The new Hegelian school in philosophy, as is well known, is purely and avowedly atheistic. Now Feuerbach is the ablest representative of that pitiless tribe of thinkers. Renan sets forth that they teach that Theism, Natural Religion, in short, every system which admits any thing transcendental, should be classed with Supernaturalism. Belief in God or human immortality is as superstitious as belief in the Trinity or miracles. Any thought of another world, any glance of man beyond himself, beyond reality, all religious emotion, clothed in whatever form, is mere delusion. Renan comments as follows:

Not to be severe toward such a philosophy, we must look upon it as a misunderstanding. Influenced by the bad examples that prevail in German universities, the Teutonic thinker often plumes himself on an Atheism which is not real. When a German boasts his impiety, he must never be taken at his word. The Teuton is not capable of being irreligious; religion, that is, aspiration toward the ideal world, is the basis of his nature. Even his Atheism is devout and unctuous.

Then Renan speaks of his own views. "For once he lays bare his inmost soul to our eyes. He is about to tell us the true truth, his uttermost thought, on these high matters:

\* See Sainte-Beuve's articles on Renan.

Should any one, from the stand-point of substance, ask me, Does this God exist or not? I would reply, "O! God! He exists; all else but seems to exist." Then, as usual, he refines a little, appears to admit that for philosophers some other word would be better than God; but as the word God is in possession of the respect of mankind, and especially as priceless poetic associations are connected with it, he advises its retention. "Tell the simple to live in aspiration for truth, beauty, and moral goodness, they would find no meaning in your words. But bid them love God, not to offend God, they will understand you to a marvel. God, Providence and Immortality, old words all and a trifle heavy, perhaps, which philosophy will constantly interpret in a more refined way, but which she can never replace with advantage. Under one form or another, God will always be the summary of our supersensual needs, the form under which we conceive the ideal, as time and space are forms under which we conceive bodies. In other terms, man, in the presence of the beautiful, the true, and the good, escapes himself, and, in suspense under a celestial charm, annihilates his petty personality, is inspired and absorbed. What is that, if not adoration?"

One might be excused from pretending to understand all this, and for doubting whether the author always had a clear meaning in his own mind in writing such pages; yet it yields the best light we have on Renan's ideas. To be sure, Sainte-Beuve asserted in 1862, when Renan needed a skillful friend, that he had since retracted, or rather retouched, this idea of God, and had become a real Theist. The plea of the distinguished critic in favor of his nebulous friend is a masterpiece in its dexterity of insinuation, and its adroitness in imposing a conclusion without showing cause. But then, in the *Life of Jesus* and in the *Apostles*, since published, Renan asserts the rejection of the supernatural afresh on the same ground of experience. Now, the experience that can find no creation, no miraculous establishment of Christianity by an immediate divine act, how shall it find God? We have seen that it cannot. Moreover, Renan has taken pains to refute the ingenious sophistry of his friend. There has been, he tells M. Guérout, no scientific attestation of the existence of any being superior to man, who interferes with the usual course of things. "*When he reveals himself, we will believe in him.*" Such a retouching of his first utterance may well close the lips of the apologist. Had Renan found any thing in the natural world for whose production natural laws were insufficient, any thing in human history that man could not bring forth, he might look



about him for a God. Do not ask him whence matter came? Who gave it its marvelous laws? How life first appeared on the globe? He has a vanished eternity, into whose awful and mysterious depths he can flee, planetary conditions which have long ago expired, wherein his fancy may have free play; and other planets where even now these miracles may be transpiring in an orderly development under constant natural laws. Here the essential thing is not to explain every thing, but to gain the conviction that with greater light every thing might be explained. He is sure that thinking beings must be the sons of these laws of nature; and yet he confesses that "to try to explain the appearance of man on earth by the laws that rule the phenomena of our globe since nature has ceased to create, would be opening the door to such extravagant fancies that no serious mind would pause there a moment."\* He also asserts that "it is indubitable that man on a given day, by the natural and spontaneous expansion of his faculties, improvised language."\* Here, again, we cannot conceive how this invention was effected. It should be remembered, likewise, that these statements are presented by a man who tells us that experience shows no God, not as fanciful conjectures, but as acquired scientific results. *Risum teneatis, amici?* Monotheism is easily explained on the biblical theory of a supernatural revelation. But since Renan holds that all theologies have sprung from the mind of man, his task in explaining it is more difficult. He admits that India, which has shown such originality, rich variety, and depth in her thinking, has not yet reached this truth, and that Greece, with all her intellectual vigor, would never have brought the world to it but for the aid of the Semitic nations. How did these people, whose range of mind is so much narrower than that of those races which have accepted Monotheism from their lips, first attain this high conception? For once Renan does not say *I know*, but *I think*; and his thoughts are feeble and contradictory. In opposition to his statement that Greece and India, with their amazing philosophical developments, never reached this notion, he affirms that, at a certain stage of its progress, the human mind becomes necessarily monotheistic. But here the contradiction grows flagrant; Greece, Rome, and India, then, should long ago have reached that stage of devel-

\* *Etudes d'Histoire Religieuse*, p. 217.

† *Ibid.*, p. 217.

opment, and, much earlier than Judea and Arabia, have necessarily accepted Monotheism. The theorist feels this, and he contradicts himself afresh by telling us that there are monotheistic as well as polytheistic races.\* Yet, according to his previous remark, no race is strictly monotheistic or polytheistic; all men should be polytheistic up to a certain stage of intellectual progress and then and there become monotheistic. But certain tribes became monotheistic long before they had reached the required limit, and others long ago passed it without giving up Polytheism. It was a Frenchman who said that a fact is brutal. Alas! had poor, dumb, wronged facts a voice, what might not they say of philosophers! The Semitic nations are naturally monotheistic, pursues Renan, and they reached the notion of One and the Supreme Deity without an effort in their earliest days, and by an immediate intuition. If that were true, it would impose on us a very singular and difficult problem, namely, How could a nation or race exceed all other civilized nations and races in its philosophy on this important topic and yet remain so infinitely behind the rest in all other branches of speculation? An intuition so profound in one matter and so shallow in all others would be a true miracle. This difficulty must be evaded, and so we are told that the desert is monotheistic, and that it whispered the sublime secret to its sons. Here, then, are three explanations of Monotheism: intellectual progress in all men issuing of necessity in that conclusion; monotheistic races who reach that truth by intuition; and the monotheistic desert which will have no Polytheism on its bosom. You may accept any of these that best flatters your preferences. Thus our author lavishes contradiction upon contradiction in his fruitless effort to escape the supernatural issue from the difficulty: "Hear, O Israel, the Lord thy God is one Lord." These shifts and evasions follow necessarily from existing facts, if the supernatural be cast aside. Whether they disclose the wisdom of that proceeding is not so clear. As we see Renan struggling with all these problems, we admire his courage, and are reminded of Megara's words about Hercules:

"Inveniet viam  
Aut faciet."

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\* *Etudes d'Histoire Religieuse*, p. 66.

## ART. II. — ON THE POWER OF MIND OVER NATURE.

*Man and Nature*; or, Physical Geography as Modified by Human Action. By GEO. P. MARSH. New York: Charles Scribner. 1865.

*Nature and the Supernatural, as together constituting the One System of God.* By HORACE BUSHNELL. New York: Charles Scribner. 1858.

*Principles of Geology.* By Sir CHARLES LYELL. New York: Appleton & Co. 1857.

*Reign of Law.* By the Duke of Argyll. London: Alexander Strahan. 1867.

*Essays. Philosophical and Theological.* By JAMES MARTINEAU. Boston: Wm. V. Spencer. 1866. ("Nature and God.")

"A GREAT work might be written on the connection between the revolutions of nature and those of mankind: how they act each upon the other; how man is affected by climate, and how climate is again altered by the labor of man; how diseases are generated; how different states of society are exposed to different disorders; how, as all earthly things are exhaustible, the increased command over nature given by increased intelligence, seems to have a tendency to shorten the period of the existing creation by calling at once into action those resources of the earth which else might have supplied the wants of centuries to come; how, in short, nature, no less than human society, contains tokens that it had a beginning, and will surely have its end." \*

The above passage from Dr. Arnold's "History of Rome" is one of those suggestive utterances occasionally met in the writings of great men, which are fruitful of many thoughts—one of those passages which give a mighty impulse to our own minds, and laying down the book, we start a voyage on our own account. We remember former thoughts which have flashed across our minds that were, somehow, strikingly akin to those which are now suggested. We recall numerous facts which have come under our observation, or have been observed and recorded by others, which crystallize around this one grand idea. We proceed to draw new inferences therefrom, and we catch glimpses of some higher principle, some more general law, which underlies the whole. And now, if we are ardent students, we shall reduce our facts and inductions to some methodical arrangement, and write them down.

\* Thos. Arnold, D. D. "History of Rome," p. 190.

In some such way this passage from Arnold affected our own mind, and led us to reflect on the power of mind over material nature. We now present some of our thoughts to the readers of the *Quarterly Review*, in the hope they may stimulate further investigation and study in this interesting field.

It is of the utmost importance in all inquiries, especially so in this, that we are precise and exact in the use of terms. If we remember rightly, it is said by Coleridge that in the Arabic language there are a thousand names for the Lion. This, to say the least of it, must be a serious inconvenience. But it would have been worse than inconvenient if the Arabic for "Lion" had also a thousand other meanings. No one can imagine the misconception and confusion which must have arisen from the use of a word which might have been understood or misunderstood a thousand ways.

We are, however, in well-nigh such a predicament in regard to our English word "*Nature*" and its derivatives. To be sure, it has not a thousand meanings; yet there is not a more indefinite word in use among the English-speaking nations. Men talk fluently about "the laws of nature," "the order of nature," "the uniformity of nature," and sometimes of "eternal nature," without any settled and definite idea of the import of such expressions. At one time the term "nature" is used to denote the essential qualities of a thing, which constitute it what it is, as "the nature of light, heat, electricity," etc. At another time, as denoting that by which the qualities or constitution of a thing or being are determined, we say "nature has *done* this or that;" "nature has *given* this man rare endowments, or left that man strangely deficient!" In the writings of some, nature comprehends the sum of all phenomena—the universe of created beings—the earth with all its furniture, its plants and animals, and tribes of men; the sun and planets, the double stars, and remotest nebulae. In the language of others, it means something underlying all phenomena—an impersonal power or agent which is the informing soul of the universe, and cause of all its movement and change. Sometimes it is used to designate *material* existence as contradistinguished from *mind*; at other times, as embracing both. In one book it stands for created, dependent existence; in another, it includes

the creating cause. One philosopher tells us it is "the empire of mechanical necessity;" another, that it is a system of things subject to the action of free powers, and permitting fortuities and contingencies. "The laws of nature" are now spoken of as *rules imposed upon nature* by an intelligence above nature; and then, as rules imposed by a mysterious, unconscious power upon the universe of being. Thus, by turns, nature is ideal and real; is lawgiver and subject; is effect and cause; is creature and creator.

It is surely high time we should seek to attain greater precision in the use of language. We shall never master a true philosophy until we come to use the terms "nature" and "natural" in a strict and definite sense.

The German philosophers and theologians, it is generally conceded, are more exact than ourselves in the use of language, and they employ the term "nature" in a very precise and uniform sense. "In the philosophy of Germany, '*natur*,' and its correlatives, whether of Greek or Latin origin, are, in general, used to express the *world of matter* in contrast to the world of mind."\* If otherwise used, it is only in a tropical or accommodated sense.† This fixed and definite use of the term "nature" was first imported, and rendered current in English literature by S. T. Coleridge. In his "Aids to Reflection" we have a note on page 152 to this effect:

Whatever is comprised in the chain and mechanism of cause and effect, of course necessitated, and having its necessity in some other thing, antecedent or concurrent—this is said to be natural; and the aggregate and system of all such things is *nature*. It is,

\* Hamilton's "Metaphysics," p. 40, vol. i, Eng. ed.

† One or two examples of this consensus and use of the German writers may not be inappropriate. Here, then, are the words of Ullman: "This one world-order unfolds itself in different spheres, first as an order of nature in which *force* reigns; second, as an order of moral life, where *freedom* reigns. . . . In the domain of *nature*, every thing that takes place is accomplished by a *necessity* in the things themselves. . . . A law of nature is the operation of *mechanical necessity*."—"Sinlessness of Jesus," p. 24. Of the same import are the words of the profound Jacobi: "Nature reveals only an indissoluble chain of causes and effects. . . . To be in the middle of an [apparently] endless series is the characteristic of a *thing of nature*. . . . Man by his intelligence rises *above nature*, and is conscious of himself as a power independent of nature."—Von den Göttlichen Dingen, Werke, III, pp. 424–426. See Sir W. Hamilton's "Metaphysics," vol. i, pp. 40, 41, Eng. ed.

therefore, a contradiction in terms to include in this the free-will, of which the verbal definition is—that which originates an act, or state, or being.—*Works*, vol. i.

And again, at page 263 :

I have attempted, then, to fix the proper meaning of the words nature and spirit, the one being the antithesis to the other : so that the most general and negative definition of nature is, whatever is not spirit ; and *vice versa* of spirit, that which is not comprehended in nature ; or, in the language of our elder divines, that which transcends nature. But nature is the term in which we comprehend all things which are representable in the forms of time and space, and subject to the relations of cause and effect ; and the cause of the existence of which, therefore, is to be sought for perpetually in something antecedent. The word itself expresses this in the strongest manner possible : *natura*, that which is about to be born, that which is always becoming.—*Works*, vol. i.

The suffrages of the most exact thinkers and the best philosophers, in England and America, are in favor of this rigidly exact definition, and in this sense alone it is now used by our best writers. The chief excellence of Sir W. Hamilton, as a writer, is the accuracy with which he expresses the sharpest distinctions of idea in the most adequate and definite phraseology ; and with him “the empire of nature is the empire of *mechanical* necessity.” This is the sense in which it is used by Mansel, the editor and annotator of Hamilton’s works.\* And it is so employed by Bushnell,† Heurtley,‡ Martineau,§ Guizot,|| and indeed the best writers of the day. Let this, then, be the sense in which we use the term “nature.” Nature is the empire of mechanical necessity. It is the world of matter with its properties and laws, which laws simply express the relations of resemblance, co-existence, and succession. It is the system of things in which we have only continuity and uniformity.

Now if this be nature, where shall we place *mind*? What shall we say of a *spiritual* essence or entity? What shall we say of “the spirit in man,” of angelic spirits, of the Infinite Spirit? Shall we place these *in* nature or *above* nature ; shall we say they are *natural*, or *supernatural*? The Pantheist

\* “Aids to Faith,” p. 35.

† “Nature and Supernatural,” p. 36.

‡ “Replies to Essays and Reviews,” p. 136.

§ “Essays,” p. 126.

|| “L’Eglise et la Société Chrétienne en 1861,” ch. iv.



will, of course, include all these in his "idea of nature." Nature is God, and God is nature. For him, therefore, there is nothing *supernatural*. The majority of our readers will readily grant that the Infinite Spirit is supernatural. Angels are commonly regarded as supernatural beings. But when it is suggested that "the spirit in man" is a supernatural existence some are startled and surprised. Why startled and surprised? Surely it must be because they are imposed upon by venerable forms of speech, and misled by ancient prepossessions and prejudices. Do we not teach that the mind of man is not material, and not governed by the laws to which matter is subject? Mind is an active power, and not a passive thing. It does not stand in the chain of cause and effect.\* It has spontaneity. It is self-moved. It can originate its own states and acts. It is essentially *free*. And if nature be the empire of mechanical necessity, we cannot say of such a free power that it is a part of nature. It is something above nature. It is capable of acting upon nature, of resisting, controlling, and conquering nature. And there is no other word which can express its relation to nature but the word *supernatural*.

There are only two conceivable grounds upon which a supernatural character and essence can be denied to mind. The first is that of materialism, the second is that of philosophical necessity.

It is beyond our present design to discuss the hypothesis of materialism. If, however, we are successful in the attempt to show that mind does control and subjugate nature, and produce results which nature, by her own unaided operations, never has produced, and never can produce, we shall establish a strong presumption that the mind of man is not material. The antagonism between the propositions above presented and the

\* When I speak of laws, and of their absolute *necessity* in relation to thought, you must not suppose that these laws are the same in the world of mind as in the world of matter. For free intelligences, a law is an ideal necessity given in the form of a precept which we *ought* to follow, but which we may also violate if we please; whereas, for the existences which constitute the universe of nature, a law is only another name for the causes which operate blindly and universally in producing certain inevitable results. By a *law of thought* or *logical necessity* we do not, however, mean a physical law, such as a law of gravitation, but a general precept which we are able certainly to violate, but which if we do not obey, our whole process of thinking is suicidal, or absolutely null.—*Hamilton's Logic*, p. 56

doctrine of philosophic necessity was fully apprehended by Dr. Chalmers. He says: "Coleridge (who derived his views from the Germans) would certainly take from this doctrine its firmest support, if he could make good the affirmation that the events called volitions, or determinations of the will, are marked by this singularity, that they do not, like other events that we know of, lie within the category of cause and effect."\*

\* The author of the "Reign of Law" displays great confusion of thought in his chapter on "the Supernatural." He represents the theological conception of "supernatural power" as "power independent of the use of means," and then endeavors to show that, even in creation, we have not an example of the exercise of power independent of the use of means. "There is nothing in religion incompatible with the belief that all the exercises of God's power, whether ordinary or extraordinary, are effected through the instrumentality of means—that is to say, by the instrumentality of natural laws, brought out, as it were, and used for a divine purpose." P. 22. Of any divine power exercised prior to nature, or above natural law, he knows nothing. In this sense of the term, there is no such thing as "supernatural power."

Is there, then, anything supernatural—that is, anything *super*, above or beyond, nature? any thing besides the uniformity of natural law? It is to be regretted that the writer has not favored us with a specific definition of the word "supernatural." Incidentally he has told us that the supernatural is the *superhuman* and *supermaterial*. P. 29. Here, again, the writer is involved in confusion. He quotes approvingly the words of Mansel, "The *superhuman* is the *miraculous*," that is, "it is the exercise of a power which transcends the limits of man's will." P. 17. A thunder-storm, then, is a miracle, because it is brought about by means which are beyond human reach! Was there, then, no radical difference between the resurrection of Lazarus and the ordinary phenomena of nature? Was Lazarus raised from the dead "by the use of means," as a thunder-storm is produced by the use of means? If so, then a miracle is not a *supernatural* event, it is simply a natural occurrence.

The doctrine of the author seems to be, that "any special exertion of divine power for special purposes" comes within the "domain of nature." P. 18. The "supernatural" is, therefore, inclosed within "nature;" more correctly, there is nothing supernatural; the *super* is superfluous. The supreme will is subject to natural law. The universal reign of a fixed and changeless order circumscribes the action of the Divine Omnipotence. All the operations of God in nature, in history, in religion, are natural. "No glimpse is ever given to us of any thing but freedom within the bounds of law. The will revealed to us in religion is not—any more than the will revealed to us in nature—a capricious will, [who ever said it was a capricious will?] but one with which, in this respect, 'there is no variableness, neither shadow of turning.'" P. 48. The reign of law is universal in the realm of mind as well as in the realm of matter, and nothing, however wonderful, which happens according to natural law will be considered by any one as supernatural." P. 5. The supernatural is cast out by the idea of natural law.

The vice of our author's system reveals itself more fully when he comes to treat of "the Reign of Law in the realm of Mind." "Here, too, there is a chain of

—*Institutes*, vol. ii, p. 293. Now, to our mind, the freedom of the will does not need any proof. It is settled by a simple dictum of consciousness. That faculty which certifies my existence assures me that I am free. And the attempt to *prove* that I am free, is only equaled in absurdity by the attempt of Descartes to prove "I exist." If, then, the testimony of consciousness is to be relied upon, its deliverances are direct, emphatic, and conclusive—*the will is free!* The central point of consciousness—that which makes each man what he is as distinguished from *nature*--that which constitutes *personality*—that which expresses the real, indivisible essence of the mind, apart from all regulative laws and formal processes—is the power of self-determination and voluntary choice. If this freedom and spontaneity be withdrawn, our existence sinks down into a mere link in the chain of cause and effect, by which the operations of nature are carried forward. Without *will*, man would flow back from the elevation which he now assumes to the level of mere nature; in a word, he would cease to be a *power*, and become a *thing*. Spontaneity, will, personality, self-hood, or similar words, express, as nearly as possible, the essence of the human mind, and this is certainly something above nature.\* "Man," says Jacobi, "by his intelligence rises above nature, and is conscious of himself as a power, not only independent of, but opposed to, nature, and capable of controlling, modifying, and governing nature." —*Von den Gottlichen Dingen*, Werke, volume iii, pp. 426, 427.†

In the language of a sound philosophy "*nature*" will henceforth stand for matter, with its properties, phenomena, and laws; and the "*supernatural*" will stand for spirit, with its

cause and effect running throughout all events." P. 295. There is the same order, the same uniformity, and consequently the same necessity as in the phenomena of matter. "If all antecedents to the volition were fully known, the volition itself could be predicted." So that, as Dr. Whedon has shown, (*Meth. Quart.*, Jan., 1869, p. 151,) the Duke of Argyll is a "strict necessitarian."

Clearly, there is no alternative; if the will is not above nature—that is, supernatural—there is no supernatural power in the universe; and if creation is not a volitional act, there is no personal God.

\* See Morell's "Philosophy of Religion," p. 3. Cousin's "History of Philosophy," vol. i, p. 16.

† Hamilton's "Metaphysics," vol. i, p. 41.

reason, its intelligence, its energy, its freedom, which first ordained the laws of matter, and still controls, uses, and subordinates these laws to its higher purposes and nobler ends.

Man, then, is above nature because there is an essence, an entity, in him which is supernatural. His will is a power which can act upon the chain of cause and effect in nature. He can control and direct the forces of nature. He can so collocate and adjust the properties and forces of nature as to accomplish ends which he designs, and bring about *new* results which nature, by her own internal working, could never have produced. If these propositions are established, then all objections to the revealed doctrine of a *Providence*, and of the direct interpositions of God in a *supernatural* way to instruct and save man, are rendered innoxious, and deprived of all force.

We shall present our proofs and illustrations in the following order:

I. The power of man in modifying the physical geography of the globe.

II. The influence of mind on the physiognomy of the earth.

III. The influence of mind on the physique of man.

IV. The power of mind to control and subordinate the mechanical, chemical, and electrical forces in nature.

V. The influence of mind on the vegetable life of the globe.

VI. The power of man over the instincts, habits, and development of the animal creation.

*I. The power of man in modifying the physical geography of the globe.*

Physical Geography deals: 1st, With the general features of the earth's surface—its mountains and rivers, its continents and seas; 2d, The atmosphere which surrounds it—its winds, rains, and climate; 3d, With the distribution of its vegetables and animal life—its zoological and botanical regions.

Now that man, by his intelligent action, has exerted a very great influence in modifying the climate of a country, and materially extending or materially circumscribing the geographical boundaries of a great number of plants and animals,

has been fully proved by Lyell, and still more amply shown by Marsh.

There can be no doubt that the increase and diminution of vegetation has a large influence on the climate of a country. The gradual spreading of forests will increase the humidity of the atmosphere. The felling of timber will materially diminish it. "In tropical countries, especially where the quantity of aqueous vapor in the atmosphere is great, and, at the same time, the direct rays of the sun are most powerful, the trees are an impediment to a free circulation of air, and screen the earth from the solar rays—they are thus a source of humidity; and where dampness and cold have begun to be generated by such causes, the condensation of vapor continues. Accordingly the cutting down of forests has been attended in many countries by the diminution of rain, as in Barbadoes and Jamaica.\* It is also affirmed that in olden times, when France and England were covered with timber, Europe was much colder than at present. The winters in Italy were much colder than they are now. The Seine and many other rivers were frozen over every winter, and, in the fifteenth century, the Thames was commonly frozen so thick that the inhabitants could cross over in wagons from London to Southwark, and fairs were held regularly upon the ice. The clearing of the forests, by raising the temperature, and increasing the dryness of the air, reacts upon the climate.† In Palestine and many other parts of Asia and Northern Africa, which in ancient times were the granaries of Europe, fertile and populous, the most disastrous consequences have resulted from the destruction of the forests. "These lands are now deserts, and it is the destruction of the forests alone which has produced the desolation."

On the other hand, examples are not wanting of the beneficial influence of planting and restoring the woods. "In Scotland, where many miles square have been planted with trees, this effect has been evident, and similar observations have been made in several parts of Southern France. In Lower Egypt, both at Cairo and Alexandria, rain rarely fell in considerable quantities. For example, during the French occupation of Egypt, about 1798, it did not rain for sixteen months; but since

\* Lyell's "Principles of Geology," p. 713.

† See Marsh's "Man and Nature," pp. 160, 161.

Mehemet Ali and Ibrahim Pacha executed their vast plantations, (the former alone having planted more than twenty millions of olive and fig trees, cottonwood, oranges, acacias, planes, etc.,) there now falls a good deal of rain, especially along the coast, in the months of November, December, and January; and even at Cairo it rains both oftener and more abundantly, so that real showers are no rarity." \*

The application of human skill and labor in the draining of lakes and marshes, the reclamation of waste lands, and the cultivation of the soil, has exerted an appreciable influence upon the climate. Intermittent fevers have disappeared from England, chiefly, no doubt, in consequence of the careful drainage and high cultivation of the land. Two centuries ago they were as prevalent in England as they are now in the western States of America. Cromwell, Milton, and Bunyan died of intermittent fever. Fever and ague lingered in the fens of Lincolnshire until the commencement of this century. But the fens have been perfectly drained at the public expense, and that type of disease is now unknown in England.

The influence which man has exerted in extending or in contracting the geographical boundaries of plants and animals is still more marked and decided. It is known to our readers that there are distinct and well-defined botanical provinces and zoological regions which are the proper home and habitat of distinct species. These limits have been circumscribed, overleaped, and greatly modified by man. The stag, the wild horse, the boar, the bear, and the beaver have been exterminated in England. The eagle, the larger hawks, and the ravens have disappeared. The bustard, the bittern, the mallard, and the snipe, once so numerous, are now rarely seen. So the buffalo has become extinct in the Eastern and Middle States, and the deer is rapidly disappearing from all our forests.

While man has been circumscribing the limits and is threatening to extirpate many species of plants and of animals, he has been rapidly diffusing others over a wider area. He transports with him into every region the vegetables he cultivates for his food, and the animals he employs for his convenience. "The species of plants and animals originally inhabiting the eastern and western hemispheres were probably almost entirely differ-

\* Marsh's "Man and Nature," p. 189.



ent, until the agency of man changed their geographical distribution; and almost the same may be said of the species north and south of the equator.”\* There is no question that wheat and the coffee-plant are indigenous to the Old World, and that the potato and the maize had their origin in the New. But they have been interchanged by man, and carried over the globe. Wheat is now cultivated in Europe, in North and South America, in New Zealand, Australia, and at the Cape of Good Hope. The potato is cultivated in almost every land. Coffee is largely grown in both hemispheres, and maize is cultivated in abundance both in the North and the South.

The most striking illustration of the influence of man in the distribution and naturalization of species of plants and animals is found in the fact that, in Australia, New Zealand, Southern Africa, and North America, the aboriginal European species of plants exceed in number all those which have come from all other regions, just because the Anglo-Saxon race has carried them along in its migrations. When Australia was first discovered, the land quadrupeds belonged exclusively to the marsupials—as the kangaroo, wombat, and flying opossum, and the native fruits and vegetables were not adequate to sustain human life.† But man has introduced the sheep, the alpaca, the horse and oxen; the latter have become so numerous as to fill some of the forests with wild cattle. Now wheat, barley, oats, Indian-corn, are extensively cultivated. The apple, the pear, the plum, and the peach have been naturalized, and culinary vegetables are abundant.

The extraordinary herds of wild cattle and horses which overrun the plains of South America are descendants from a few pairs carried there by the Spaniards. And in the Islands of the Pacific, where once there were no quadrupeds and no domestic fowls, hogs are now wild in their forests, and domestic fowls are abundant. The first pairs were left on the Islands by Captain Cook in 1772.

Thus changes of great magnitude and of great importance in the physical geography of the globe have been effected by man. The intelligence, the spiritual energy that is in man, has prompted him to attempt, and persevere through a long succession of ages in the attempt, to secure the conquest of

\* Dr. Carpenter's "Comparative Physiology," p. 624.

† Ibid., p. 623.

nature. While the lower animals are every where the unresisting slaves of nature, the mere sport of their destiny, or of the lot which external conditions impose upon them, without making any efforts to modify the circumstances around them, man, on the contrary, gains victories over nature. Hence it is that he is a cosmopolitan. While among the wild animals of the forest each species can exist only on a comparatively small portion of the earth's surface, man is capable of living in every clime, of modifying the circumstances around him, and carrying along with him over their natural geographical boundaries those plants and animals which are needful for his convenience or his food.\*

*II. The influence of mind on the physiognomy of the earth.*

We are here employing the term "physiognomy" in a special sense, to denote the aspect which the earth presents at any spot within the ordinary range of vision, as distinct from the more comprehensive vision of science.

The earth, like the human countenance, has an expression. There is upon it the wild and untamed luxuriance of nature, or the softness and elegance of culture. Now its countenance is gloomy, savage, terrific. Now it is mild, ethereal, lovely. This face and aspect of nature has been wonderfully changed by the skill and art of man. Her features have been softened and molded by cultivation. The lineaments of her countenance have been altered by the hand and device of man.

Imagine the aspect which Great Britain presented to the eye of the Roman invader, as contrasted with the face it now presents to the eye of the modern traveler. True, the general contour, the outlines of the coast, and the lines of mountain ranges, are the same as they were two thousand years ago; but the physiognomy of the country is so changed that, were Julius Cæsar to return, he could not recognize one foot of the territory of ancient Albion. England was then covered with dense primeval forests, in which painted savages followed the chase. There were no houses, no roads, no cultivated fields, no populous cities. Her shores were, to the polished Romans, the object of mysterious dread, like that with which the Ionians, in the

\* See "Agassiz and Gould's Zoology," p. 133.

age of Homer, regarded the Straits of Scylla, and the homes of the Læstrygonian cannibals. There was one province of the island where, Procopius had been told, the ground was covered with serpents, and the air was so poisonous no one could breathe it and live.

Now Britain is one vast garden from shore to shore. The primitive forests, with their thick undergrowth and impassable swamps, are gone, and in their place we see the tastefully planted parks. The ancient commons are now divided, by living hawthorn hedges, into cultivated fields. The wild, dank grasses are displaced by flowing golden grain. The land is studded with villages and cities, the hives of industry and the marts of commerce. The rude druidical Stonehenge is superseded by the gorgeous cathedral. The worship of Tecanus and Belenus has disappeared, and been supplanted by the worship of the living God. The rivers are now alive with steamers, the harbors are crowded with sea-going vessels, and the land is covered with a network of highways and railroads from shore to shore. These are not the doings of nature. These are the works of intelligent man, who has subdued, and tamed, and cultivated, nature!

Let any one look around the grand State of Michigan, remembering how it looked forty years ago in "simple nature," and see how it looks to-day under the hand of man. These fields of flowing grain and stately corn; these orchards with richly-laden fruit trees; these gardens blushing with the virgin rose, the lily, and the violet; these tasteful homes, are a *new* face put on old nature; a face which nature never would have worn if man, with his skill and industry, his taste and his love of the beautiful, had not been here.

"The primitive world," says Cousin, "is nothing more than material for the labor of man; and it is labor which has given to this matter the value which it possesses. The destiny of man (I mean in his relation with the world) is to assimilate nature as much as possible to himself, to plant in it, and in it make appear, unceasingly, the liberty and intelligence with which he is endowed. Industry, I repeat, it with pleasure, is the triumph of man over nature, whose tendency was to encroach upon and destroy him, but which retreats before him, and is metamorphosed in his hands; this is truly nothing less

than the *creation of a new world by man.*"\* The face of nature, then, is plastic to the hand of man. He can mold it in accordance with his ideas; he can modify it to subserve his own ends.

### III. *The influence of mind on the physique of man.*

The power of the mind over the body is confessedly great. It employs the body as its instrument, and the instrument becomes at length transfused, and spiritualized by the intelligence and liberty which it has served. Even the senses, the avenues which open to the external world, are very much under the control of the will. Voluntary attention may render them more acute and exquisite, on the one hand, or the mind may withdraw itself, as it were, from sensation, on the other hand, altering the conditions, and modifying the action of the nervous centers. Look at Socrates when a soldier in the camp before Potidæa. Amid the severities of mid-winter, when the ice and snow were upon the ground, he stands barefoot and lightly clad for twenty-four hours on the same spot, wrapt in meditation and insensible to all things around him! Archimedes was so absorbed in a geometrical problem that he was indifferent to the storming of Syracuse, and was first made aware of the fact when he received his death-wound. Newton, while engaged in his mathematical researches, often forgot to dine; and on one occasion sat on the edge of his bed a whole day, with one foot in his pantaloons, lost in profound meditation. Cadman was once, upon a journey, so lost in thought that he forgot both his way and his errand. He made no answer to the questions of his driver as to where he should go, and when he came to himself at nightfall, he was surprised on finding his carriage at a stand directly under a gallows.

Think of the power which the imagination exerts over the body! Why, it has cured more cases of sickness than drugs! The word *Ananazipta*, scrawled on parchment, has reduced the fever. *Abracadabra*, the name of a Syrian god, figured on an amulet, and worn around the neck, has cured the ague. An hexameter from the *Iliad* has allayed the agony of gout. The rheumatism has yielded to a verse of the *Lamentations of Jeremiah*. And the scrofula has fled at the touch of royalty.

\* Lectures, vol. i, p. 17.

Wiseman, one of the fathers of surgery in England, says, in his remarks on scrofula, "that his Majesty Charles II. cured more people by his *touch*, in one year, than all the chirurgeons of London had done in an age." \* During twelve years, *ninety-two thousand one hundred and seven persons* flocked to Whitehall and Windsor, mostly at the instance of the "regular physicians," and many of them were unquestionably cured. The same Wiseman affirms, "I myself have been a frequent eyewitness of many hundreds of cures performed by his Majesty alone." A visit to the tomb of the Abbé de Paris, or a sight of the "holy coat" at Treves, has enabled the lame to throw away their crutches and walk home. Perkins's "metallic tractors" cured every kind of disease. Their efficacy is vouched for by eight learned professors in four different universities, twenty-one regular physicians, nineteen surgeons, thirty clergymen, and five thousand other people. Dr. Haygarth's bits of painted wood, in imitation of the metallic tractors, did just as great wonders. So that, as Dr. Bostock affirms, "they had power to do every thing except to make a new limb grow when the old one had been amputated." And in modern times a *placebo*, say a "bread pill," when called "mercurial," has produced copious salivation, and when named an "anodyne," has given refreshing sleep. In the hands of Dr. Jennings, of Oberlin, it carried Professor Finney through a severe attack of typhoid fever, and cured little children of croup. I will not dare to say what wonders are being now performed by the millionth part of a grain of aconite. But here in America, in this nineteenth century, we have heard intelligent and reliable persons tell how they were cured of dyspepsia by swallowing "live angle-worms," and how others have been cured of epilepsy by the little triangular bones found in the head of the hog. We cannot for a moment doubt the reality of most of these cures. But instead of ascribing them to the various agencies above mentioned, we attribute them to the marvelous, almost miraculous, power of the mind upon the body of man.

Reflect, also, on the influence which the *mental emotions* exert on the body of man. How does fear blanch the cheek, and shame crimson it! How does courage nerve the arm, and panic cause the muscles to relax! Desire speaks through the

\* See "Dunglison's Therapeutics," etc., p. 68.

eye, joy illuminates the countenance, hope wreaths the brow with an ideal crown, and manliness of soul reveals itself in every attitude and movement of the body. Powerful emotion often kills the body at a stroke. Chilo, Diagoras, and Sophocles died of joy at the Grecian games. The news of defeat killed Philip the Fifth. The doorkeeper of Congress expired on hearing of the surrender of Cornwallis. And Largrave, the young Parisian, died when he heard that the musical prize for which he had competed had been awarded to another.

And do not overlook the power of *ideas*. How they do take hold upon the whole man and exert a perfect mastery! We need only to be reminded of Loyola, Peter the Hermit, Joan of Arc, Christopher Columbus, Martin Luther, to see the power of an idea to inspire a man with almost superhuman energy, and inaugurate a new era in human history. Ideas are the forces which move the moral world.

Mind also exerts a great influence in fashioning and developing the outward man. Ignorance, superstition, and vice will, in a few generations, deform the body, give dullness and stupidity to the countenance, listlessness to the eye, increase the facial angle, and finally lessen the volume of brain.\* Intelligence, mental culture, refinement of taste, will reverse all this. They will give dignity to a man's gait, luster to his eye, expression to his countenance, symmetry to his features, and in a few generations the facial angle will be changed to 80°, the volume of the brain will be increased, and a more beautiful race will be the result.† Whoever has had the opportunity of contrasting the physical development of the population of Van Dieman's Land with the people of America will be convinced of this. The great mental and moral differences are seen on the face and physique of the people. The Grecian beauty was no doubt the effect of Grecian mental culture; and the sternness of the Roman physiognomy resulted from their military employments, and their study of the law. From childhood to age the outer man is molded and fashioned by the soul; in some sense, the body is a creation of the mind.

\* See Pritchard's "Races of Men," vol. ii, p. 349.

† "It appears to be conclusively proved that barbarism tends in a few generations to deteriorate the physical characters of even the highest races of mankind by increasing the facial angle, etc., while the reverse induces proportional physical improvements."—CUVIER'S "Animal Kingdom," p. 41.



**ART. III.—HOLY SCRIPTURE A DIVINE REVELATION.**

TRANSLATED FROM THE GERMAN, BY J. F. HURST, D. D., OF BREMEN.

At the time of the Imperial Diet of Augsburg, 1530, when evangelical truth appeared to be in the most imminent danger, Luther wrote to his troubled friend, Chancellor Brück, as follows: "I have lately seen a miracle. As I looked out of the window at the stars and God's whole heavenly dome, I nowhere saw any pillars on which the Master had placed such a dome. But the heavens fell not, and the dome still stands fast. Now there are some who seek such pillars, and would like very much to feel and grasp them; but because they cannot do it, they tremble and writhe, as if the heavens would certainly fall for no other reason than that they do not see or grasp the pillars; if, however, they could only grasp them, the heavens would still stand secure."\* The meaning of this vigorous allegory is clear enough—that all God's works, and even the truths of the Gospel, like the heavenly dome, need no visible support, but are established within themselves, and by their existence and indestructible duration bear within themselves their own proof.

It has been considered a vital task of the Church in these our days to write apologetical works, to establish apologetical periodicals, and to institute courses of apologetical sermons; and these efforts have been followed by good results. But though they all, together with the conclusions which we here present, may have the character of carrying on the defense of an important doctrine, yet it must not be understood that evangelical truth can first acquire stability and certitude by such defense, and, in general, by the palpable supports of human reason. It stands of itself. Never once has faith in these truths needed such props. Faith is rather, according to the exact translation of Heb. xi, 1, the self-supporting foundation of invisible things; as it is not the growth of reason but of the living experience of a new creation of the whole soul—that direction of our life to God which we could not take by our

\* Compare the whole letter in Walch's Quarto Edition of Luther's Works, XVI, p. 2140f.

own knowledge or will—so can it be neither shaken nor proved by the arguments of reason.\*

But when we speak of the necessity of defending Christianity it is important, first of all, to confirm for believers, on the ground of reason, those truths which have already become their vital forces; after this it is important to prove the untenable character of the ever-newly-presented assumption that Christianity is in irreconcilable conflict with the civilization of the age, and that it is absurd in these our days to affirm that the heavenly dome still stands. The civilization of the age is a certain sum of knowledge and intellectual facilities which have been promoted and made the common possession of the thinking minds in the nation by the progress of the sciences, by the improvement of the mental faculties, and by the enrichment of the mind which art has produced. But knowledge and facilities are in themselves neither believing nor unbelieving; they are the possessions of the intellect and memory, while faith is a fact of the soul. And it is therefore the task of apologetics to show that the civilization of our age, which has been employed by unbelievers as a weapon of attack, can just as well be used by believers as a weapon of defense; that as faith is not a merely knowing or thinking, but is born in that center of our personal life whose ground is the will, so also can unbelief (that is, not the contraction of single theological points, but of the whole doctrine of the Gospel) not conceal itself under any pretended necessity of thought, but comes entirely from the will. It must be granted that this perverted direction of the will is very wide spread among the cultivated minds of the present time. But to wish to conclude from this that unbelief is closely connected with the civilization of the age, would be just as absurd as to charge this civilization with the mania of spirit-rapping or secret medicinal remedies.

Simultaneously with the proof that the irreconcilable contradiction between faith and civilization is a matter of merely empty talk, it will also follow that there just as little exists the necessity, which has been deduced from it, of seeking to counteract this alleged hopeless loss of the age to Christianity by invoking the protection of an external human authority, such as the Romish Church presents.

\* Comp. Twستن, "Vorlesungen über Dogmatik," vol. i, 3d ed., 1834, pp. 335ff.

From what we have said, those most likely to attend apologetical lectures are the men in the Church whose disposition to believe has been brought into perplexity by the assurance and scientific display of the modern attacks on Christianity. From this it follows that the method of the apologists must be to indicate, often briefly and inadvertently, those things which, with him who stands fast in faith, must have the force of main truths and real demonstrations; and, on the other hand, to treat with special care those points which are most exposed to the attacks of the present day, and to use the weapons which the civilization of the age presents.

If we now apply what we have said to our special theme—that *the entire contents of revealed, Christian, saving truth are laid down completely and with divine propriety in the forty-nine books of the Holy Scriptures*—it is clear from the start that, to one who believes, this theme in particular will require no proof whatever. For both a knowledge of the contents of the Scriptures, (Rom. x, 14,) and the acknowledgment that these contents are given by divine communication, that is, by revelation, are necessary assumptions of faith; this is so very much the case that we cannot conceive of faith without it. Therefore, even in the prosperous times of the Church this foundation of faith has been regarded so very certain in itself that, taking our German Reformers as an example, we nowhere find an elaborate proof of this proposition.\* Likewise the earliest teachers of the Church, such as Irenæus and Origen, have said so little of this self-evident proposition that our acute Lessing could be led into the remarkable error of supposing that the Holy Scriptures had never been regarded as a rule of faith until after the Council of Nice.† Calvin teaches expressly that the self-proof which faith has of the divinity of the Holy Scriptures—the witness of the Holy Spirit in our hearts—is the only thing which has force; all other things are only additions and supplements to this.‡ And even such an impartial witness as Goethe corroborates the profound and far-reaching

\* Comp. Marheinecke, *System des Katholicismus*, II, p. 224f. 1810.

† Comp. the *Refutation of Lessing*, in Sack, Nitzsch and Lücke, *über das Ansehen der Heiligen Schrift*, p. 121ff. Bonn, 1827.

‡ Compare Calvin, *Institutio Religionis Christianæ*, edit. Tholuck. T. I. P. 57ff. Berol, 1846. Also Schleiermacher, *der christliche Glaube*, I, p. 112. Berlin, 1821.

truth of the Scriptures by saying in his autobiography, with special reference to the Bible, that no criticism will be able to perplex the confidence which we have once entertained of a writing whose contents have stirred up and fructified our vital energy by its own.\*

Faith, from this stand-point, will also not be at a loss to account more specially for the ground of this confidence. (1 Peter iii, 15.) It will say, "The Scriptures have for me a divine authority, because they have arisen by God's giving the thoughts to the sacred writers, and then causing them to write them down." And if faith be questioned as to the ground of its support of the inspiration of the Holy Scriptures, it will simply refer to the declarations contained in them. It will say, "I see in the prophets, the historians, and the poets of the Old Testament, and in the apostles and evangelists of the New, the purest will to say just what they feel; I see in them also a reverent submission to the truth which they proclaim, as if they had not received it from themselves, but from some One to whom they voluntarily subjected themselves. I nowhere see in them a disposition to exaggerate, and slavishly submit to, conscience by self-fabricated words. I see that they are chiefly simple-hearted and lowly-born men, whose sense of truth was not decomposed and dissolved by any false culture, or by any exercise in rhetorical, sophistical, and dialectic arts. I see in them, finally, a mighty and utterly unselfish desire of their spirit to help the men for whom they speak to the salvation of their souls. Comp. 1 Cor. vii, 35. And when these men—whom I must call holy men, because of such a pure effort, (2 Peter i, 21,) and for whose words and writing of them I can find no earthly motive, for they were confronted only by pain of heart at contempt, (Isa. liii, 1,) the hate of the multitude, (John xvii, 14,) and martyrdom,† (Luke xi, 50)—when these men say that the Scriptures are inspired by the Holy Spirit, (2 Tim. iii, 16; ‡ 1 Peter i, 10ff. ;) when it is to them a solemn doctrine, (Deut. xxx, 11ff,) that God's word does not come like the oracular voices of the heathen from the air, nor

\* Werke, XXII, P. 75f. Stuttgart, 1840.

† Comp. Menken, Versuch einer Anleitung, zum eignen Unterricht in der Heiligen Schrift, 3d ed., p. 21ff. Bremen, 1833.

‡ Comp. Van Oosterzee, in Lange's Commentary on the Bible, in loco.

like the inspiration of the Pythian Apollo from the earth, and must be brought from far beyond the sea, but that it is produced in the heart and mouth of man; when the prophets always precede their statements by 'Thus saith the Lord,' and the apostles asseverate that they do not speak from human wisdom but by God's power, (1 Cor. ii, 4f,) I would call it blasphemy to stand out against all this with a hostile or doubting heart. I would do this all the more because the best witness of an inward event is he who has experienced it; and when I read the writings of the sacred authors I experience in my soul a confirmation which does not come from myself, that the same Holy Spirit which draws me to God must have produced these words: 'It is the Spirit that beareth witness, because the Spirit is truth.' 1 John v, 6."

To the believer this proof from the declarations of the Scriptures will be sufficient of itself. But if we turn toward unbelief and the vacillations of faith, and therefore against the will whose peculiar power has become diseased, or even dead, and which cannot feel that immediate impression of the Scriptures any more, we will be met by this objection: "You are arguing in a circle by wishing to prove that the Scriptures are given by God, and then taking your proof from the Scriptures." This objection is sophistical, as will be plain on closer examination; for, in proofs from the declarations of Scripture, we have not yet appealed to the declarations of the Holy Spirit as such, but only to the words of credible men. But yet we would be satisfied if we succeed in determining the stand-point of faith, because unbelief, from its very nature, has no susceptibility of this demonstrative force; and in order to meet this objection on its own field, we would first of all proceed to answer the question as to what is the most general cause which leads men to oppose the divine origin and authority of the Scriptures, or even believe that they can do without them.

The cause with most men is, that they believe that every one finds in his own consciousness, even without the Scriptures, all the religious and moral truths which the Scriptures contain. In the last century it was found that a large number of religious ideas, as, for example, those of God's love, love of our neighbor, and the creation of the world by God, were already present in the consciousness of every thinking man. And,

according to the manner of that century, these ideas were regarded just as innate as philosophy, right, etc., which were spoken of as innate. From this notion of an innate religion, men began to play the master of the Holy Scriptures, and declared, among other assumptions, that what the Scriptures contained which did not harmonize with their own ideas was only the prejudice of the sacred writers and their accommodation to their times. By this means it was natural that the doctrine of the inspiration of the Holy Scriptures should be gradually reduced to a mere shadow, and it would appear that there was no need of the club-blows that Strauss has inflicted on this doctrine by his philosophical dogmatics in order to strike the shadow out of existence. If religion be innate, then there is naturally no need of a revelation, and therefore also of no inspiration. And that is now the stand-point of most of the opponents of the Gospel, who, indeed, would still be regarded religious.

But all that talk of an innate religion is an unhistorical fiction. Those religious ideas which are alleged to come into the world with man are not at all universally human, and therefore also not innate; but so far as they possess any inward truth, they are all derived from the Scriptures, and have only become so general just because the Scriptures have become a common possession of evangelized nations. If they were innate, then must their presence in the heathen world be proved; and if we grant that their reaching maturity in the rude nations would have been prevented by stupidity, they must at least be found among the Greeks and Romans, those heathen nations which, according to universal consent, have reached the highest intellectual culture in all other departments. But how does the case stand with them? Quite apart from the specifically Christian doctrine of redemption by the Son of God, which nobody has yet dared to ascribe to natural religion, it is one of the principal maxims of that religiousness which is alleged to come into the world with man, that all men are brethren. But Aristotle, the greatest philosopher of antiquity, at whose feet even to this day every one sits who would make attainments in the knowledge of nature, begins his doctrine of the State by laying down the principle that some men are born to be masters and some to be slaves. The principle of universal fraternity is unheard of outside the realm of the Holy Scriptures; as in the



same people the free men and the slaves separate, so does every unevangelized nation repudiate all others as barbarians.

But it is said that Plato has declared the great maxim that we should be like God; "and yet the maxim belongs to the inmost essence of religion." Certainly; but after Plato, the man rich in presages, uttered that noble sentiment in a more contemplative than comprehensive manner, Aristotle again thrust it into the dust. He discovered the strange and supernatural character of the doctrine; he felt that Plato's mouth was here no more the organ of Grecian civilization, but of a strange deity, of Jehovah, who had cast these sparks of light to Athens from his temple beyond the Mediterranean Sea. And what shall we say when the heathen stoical philosophy, which men are accustomed to say contains the maxims of natural religion in their most perfect form, does not build its morals on humility, but on proud contempt; when it knows nothing of God's love, but only bows, though with the seeming laugh of the wise man, before a heartless fate whose will is cold and dark; when it praises suicide as the highest human privilege, as the greatest virtue; and when we seek in vain to find in it the doctrine of the Creator, and meet every-where merely a nature become such only through its own effort?\*. Thus it follows plainly that all the maxims—that humility is a virtue, the world a creation, suicide a sin, God is love, and all men are brethren—which have been seized upon for natural religion as innate truths, have never been practiced by the most highly gifted heathen, not to mention their having pervaded the heart of a heathen nation; that man cannot derive them from himself, but that they are the special possessions of the Holy Scriptures; and that, if they are found in the world, there must have been a revelation to communicate them, and this revelation lies before us in the Holy Scriptures. And in relation to the numerous parallels to Christian maxims which we find in the pre-Christian writers, that sentiment of Augustine is of force even to-day: "It is because we are Christians that we find Christ in those parallels; but if we were not Christians, all those harmonies would not produce a single trace

\* Comp. Neander's *Treatises on the Relations of Hellenic to Christian Ethics*, in the *Deutsche Zeitschrift für christliche Wissenschaft und christliches Leben*, by Schneider. No. 9f., 15f., 19ff. 1850.

of our religion in our hearts, and the most they would do would be to excite a desire for it.\* "But," it is objected, that, "granted all these religious ideas have proceeded from the Holy Scriptures, we can dispense with them now, their contents having passed into our consciousness; and being in the possession of the water, we need no more trouble ourselves about the fountain." Or, to make use of Lessing's well-known turn: "God has placed in man's hand the key to his arithmetical problem by giving him revelation, and having now found out the solution, we do not need any more the key which he has given us. In this way all the differences of the Holy Scriptures would be removed in a trice." But even this objection is unhistorical. It can be very easily proved that the way which the human race has taken—in which our conscience has become pervaded by scriptural truths—has not been a graduated and uniform progress. In the third century, for example, men were nearer to the "key" than in the fifteenth. Indeed, no achievement of humanity independent of that key is once heard of; the religious knowledge of each generation of each period has been just as high as the Holy Scriptures were regarded; and when the Scriptures were discarded, and men began to labor independently in this department, religious decline immediately made its appearance. It is well known how great was the alienation of religious education from the Scriptures in the century preceding the Reformation; and the Reformation consisted essentially in again establishing the Scriptures in their own right and home. Our own times furnish the exact counterpart to this period. At the beginning of the present century, or even only thirty years ago, there was some show of right in speaking of a harmony of involuntary religiousness and scriptural truth; but by the alienation of the masses from the Scriptures, which has become the order of the day since then, the old heathen errors have taken the place of those religious truths. The denial of creation by God; the stupid submission to rigid fate, instead of humble submission to God's love; the hostile isolation of nationalities; the morals of proud contempt; the defense of slavery as a natural institution; and the vacillating opinion on suicide, have, for years, not any more been isolated phenomena, but characteristics of

\* Comp. the Confessions, C. VII, c. 20ff.

a very great circle in all departments of society, which would still be styled "Christian." We can conceive of no stronger proof than that the Holy Scriptures were not merely necessary to bring religion into the world, but are also necessary to support it. And so has every new advance in the development of religious knowledge been merely a new attachment to the Scriptures, and an explanation of new features of the Scriptures; and the Scriptures themselves stand unapproached, indispensable, and unexhausted, above all doctrinal developments.\* Even the most self-conscious Confession of our Church, the Formula Concordiæ, lays claim to no more than simply to express the knowledge of the meaning of the Scriptures which the theology of that day possessed. (*Introduc.*, § 8.) In the same way does a general survey of the history of Christian preaching show that all the real progress which it has made has only been when it strove to approach the Scriptures, and assimilate as much as possible with them. In a word, the religious labor of Christian humanity has neither been an arithmetical problem nor an independent calculation of religious truth; nor have we so fully appropriated the key given us in the Scriptures as to be able to do without them. But men have been in error in supposing that they have found of themselves the scriptural fragments remaining in their hearts. If we leave the Scriptures the fragments will also soon drop out of the heart.

But if it now be true that the human mind has neither discovered the contents of the Scriptures by its own strength nor is able to keep pure without them—that it recognizes the truths of Scripture as the most perfect in existence—that it finds them *above* reason, but yet so little *contrary* to reason that it could for a time indulge the illusion that its own reason had furnished them—the reflex conclusion will be established, that these truths can proceed only from One who at the same time pervades the depths of human reason, and soars omnipotently, purely, and infallibly above it. But only such a one is God; and, accordingly, not merely faith but also history compels us to trace the origin of the Holy Scriptures back to him, and to affirm their divine inspiration. But how must we regard this process of *inspiration*? It is, above all things, an operation of the Spirit;

\* Comp. C. Perthes, *Perthes Leben*, III, p. 202ff. 1855.

not a mechanical but an inward influence of the Spirit of God on the spirit of man. "Holy men of God spake as they were moved by the Holy Ghost." It is not machines who have spoken, but holy men, persons whose holiness and moral and religious character, united with God, were the real condition of inspiration. This leads us to a prominent point, that the Scriptures, having become God's word, must be understood according to their counterpart, Christ—the Word become flesh—with whose personal appearance the Scriptures have come as the real foundation of God's kingdom in the world. As Christ is the God-man, so are the Scriptures also divinely human;\* they have arisen from a co-operation of the Spirit of God, as leading and causing, with the human spirit as working out, so that those holy men placed all their natural intellectual power at the service of the divine labor to which they had committed themselves. In the early Church there prevailed for some time the doctrine that Christ did not have a human spirit, but that the reason of God took in him the place of human reason. This doctrine was rejected by the Church at the Council of Constantinople A. D. 381; for if Christ has not been perfect man, but merely externally so, then he was also not perfect God-man; divinity was united in him with the human spirit, and the human spirit had to be present with it, otherwise there would have been no organ with which it, which is spirit, could have united. The case stands just the same with the divine humanity of the Holy Scriptures. Here, too, the same doctrine has arisen from time to time, just as if the holy men had been nothing more than involuntary instruments, dead machines, the sorry pencils of the Holy Spirit; but the truth is, that just as Christ's life was a product of the divine and human spirit, so is also Scripture. And the way which the Holy Spirit has taken in inspiration is just the same that it has always taken—the way of salvation, purification, holiness. Error comes from sin. The same Holy Spirit which has converted the biblical writers from sinners to holy men—that is, to those who no more seek their power of life in sin but in God—has also made them from blind wanderers to those who see. Just as the Holy Spirit directed their will from darkness to God, so has it also

\* Comp. Riehon, über den Gottmenschlichen Charakter der Heiligen Schrift, in the Studien und Kritiken, p. 304ff. 1858.

directed their knowledge;\* and what they have written has been due to an impulse received in the will from this knowledge made one with God. What they could just as little have found as any heathen has found, by a natural reason charged with sin and error, has been given to them in this purification, elevation, and glorification of their natural thought and knowledge.

The character of the authorship of Scripture corresponds also with this twofold operation of the divine and human. There are, on the one hand, because God's Spirit operates, the all-pervading *divine worth* and *clear depth* of its method of expression.† We call those worldly writers classical in whom there is such a concentration to their subject that word and meaning completely cover each other, and not a word can be changed without injuring the sense. We need only call to mind Shakspeare and Goethe. Such classicalness is presented to us in the highest degree in the Holy Scriptures. Every-where we are impressed by the feeling that the language is not circumscribed by any limits of a low direction of the soul or defective interest in the theme. The expression is just what the impression was; it is unfettered, full of what has been beheld and experienced, and disposing freely on all sides. And we must also say that, in this sense, not merely the import but also the words of the Holy Scriptures are inspired. No man ever has a clear idea without having it at the same time in words, and for every idea there is only one perfect expression to cover it; this perfect expression of the divine thought is given in the Holy Scriptures, and God alone could give it.‡

The grand supernatural *truthfulness* of the historiography of the Bible also takes its origin from the operation of God. No people of ancient times presents a popular literature in which the sin and greatness, the guilt and merited judgments, and the shame and conquest of the nation, have been portrayed with such impartiality. It is only the popular literature of

\* Comp. Oetinger, *Theologie aus der Idee des Lebens*, published by Hamberger, p. 93. 1852.

† Comp. Bungener, *Rom und die Bibel*, translated into German by Junger, p. 170ff. 1862.

‡ Hence the importance of textual criticism, in order to establish from different manuscripts the original language of the Holy Scriptures. Comp. Bengel's *Literarische Briefwechsel*, communicated by Burke, p. 77. Stuttgart. 1836.

Israel which the Holy Spirit has created in the Old Testament that stands above all human partiality.\* It is here alone that the man of God stands before the great favorite and says, "Thou art the man!"

But, on the other hand, because the spirit of man is the living organ of operation, we see in the holy writers all the noble affections, powers, and efforts of *human nature*. We see, as Luther says, into the heart of God's saints;† we here find the right word, the right point of view, the right way of conquest, and the right consolation for every storm and for every temptation that beset us.‡ The Prophet, with an inflexible earnestness that will alleviate nothing of the truth, proclaims the divine judgment impending over his people in order to unite, in the same moment, with the stricken people in their sorrowful lamentation. Micah i, 2ff. 8.

Again, the arduous *industry and painstaking fidelity* of the historical writers of the Old and New Testaments testify to this introduction of the human into God's work.§ Luke, as he says at the beginning of his Gospel, makes known all things from the beginning that had been collected on the history of Jesus, (Luke i, 1-4,) and all the evangelists and prophets are so painstaking in their respect for what is communicated, has occurred, and has been heard, that they prefer to invite upon themselves the charge of an apparent contradiction, and leave to the shallow minds of subsequent centuries to make the supposed new discovery, rather than to take their own authority for changing a single word.

They also pass before us in the most varied *individualities*: in the Old Testament the law-givers, heroic kings, teachers of wisdom, preachers of repentance, and proclaimers of salvation; in the New Testament the scripturally learned Matthew, the sharply defining Mark, the broad-hearted Luke; John, in whose heart there arose the light of eternity even though he

\* Comp. M. Niebuhr, *Geschichte Assurs und Babels*, p. 5. 1857. Also Pascal, *Pensées*, II, p. 70. Berlin, 1836.

† Comp. Luther's Preface to the Psalter, frequently printed, for example, in Kurtz's *Literaturgeschichte*, II, p. 197.

‡ Comp. H. Müller, *Geistl. Erquickstunden*, I, p. 121; and elsewhere. Dresden, 1814. Monod, *Ausgewählte Schriften*, VIII, 124ff. VI, 18ff. Bielefeld, 1862.

§ Comp. K. Sack, *christliche Apologetik*, p. 88f. 1829.



still walked upon the earth; Paul, the conqueror of the world, and the practically edifying James. Each one is different from all the rest; each is a holy man of God in his own way, with his own knowledge of God, and with his own picture of Jesus in his heart; and yet through them all there pervades the same Spirit, which announces the same truths from the beginning of Genesis to the close of John's Revelation. These truths are synonymous in whatever passage we find them, and are presented in progressive clearness and profundity.\*

"But," says one who wishes to hold me to this point, "I would like to believe that this is true; I would like to perceive this one Holy Spirit. But as I look at the Holy Scriptures they crumble before me, just as every other book, into single human words; I see nothing of the Spirit." Laplace spoke on this wise when he said that he had penetrated the heavens and many stars, and yet had found no God. The Spirit is invisible, and he who has nothing from it in his heart will find it nowhere; man only perceives that to which he is inwardly related. Dr. Strauss has written a biographical series of highly gifted men, who went down because of their internal vacillation and want of moderation. We mean his biographies of Hutten, Schubart, and Märklin, which, indeed, are excellent books. But a child can relate the life of Jesus with better understanding than he who has broken all the gospels to pieces in order to build again with their ruins. In the same way one may cut up the Passion Music into single tones, the Sixtine Madonna into brush strokes, and the Strasburg Minster into stones, and yet by this useless undertaking he will certainly not be able to find either the genius of Bach, or of Raphael, or of Master Erwin, for the very reason that the spirit is invisible. But if even in art we must assign what is undiscoverable by man in the sphere of the beautiful to the inspiration of genius derived from God, (Exod. xxxi, 2ff.) how much more will we have to say here—where the question is one of salvation, blessedness, and that which is not discoverable by man in the realm of the true and the good—that inspiration has exercised authority? And in the sphere of art the genius of individual masters has brought into being, by their living creations, standards of the beautiful that have varied with the varying

\* Comp. Herder, Werke zur Religion und Theologie, XII, 162ff. 1829.

times;\* but in the Holy Scriptures we find a literature pervading twenty centuries, whose living creations do not offer one standard of truth here and another there, but all present one harmony of revelation and one edifice of doctrine. Thus it is plain that we cannot speak here of individual revealing geniuses, but that there must be one inspiring Spirit, which is elevated above all times, and to which the difference in times merely serves as a means to extend its radii in always more exact designation from the center to all parts of the circumference. And such a Spirit is only the Spirit of God.

In these conclusions I have assumed the internal connection of the Holy Scriptures, by which they constitute an articulated organism, a body, as it were, for the soul of revelation. In fact, every impartial observer can see that this harmonious adaptation proves itself. It is not limited to the affinity of the doctrinal import in the individual books, but it is historical. The conclusion of the Book of Revelation in the New Testament cannot be understood without its foundation and development in the Old Testament; and if the attempt should be made to interpret the profound words of the prophets without their fulfillment in the New Testament, they would not become simply pious wishes, but altogether unintelligible. A connection between prophecy and fulfillment which, according to the allusions of Jesus, every-where distinguish the New Testament writers, particularly Matthew and John, encompasses the whole Bible. And that prophecy has grown out of a divine guidance of the world's destiny, and particularly out of that of the people of Israel. History itself appears plainly as prophecy and is described as such; and the grandest sign of it is, that he who here speaks is at the same time the one who acts, who governs the fate of humanity. As the laws and rules of the world (Isa. xlv, 18, 19) are created by God that it may become a theater for the deeds of men, so have also the destinies of men their own laws and rules, and the Lord lays down his own ordinances clearly and plainly in his revelation. The revelation by deeds and that by words go hand in hand. Thus God was worthy of revealing himself by continuous deed and word, for God is living. A God who did not reveal himself would

\* Comp. my Abhandlung über kritische Maasstäbe in der Tonkunst, in the Deutsche Musik Zeitung, (Vienna.) No. 43ff. 1862.

be as good as none at all—he would be dead. In the beginning of the Scriptures it is the seed of the woman, all humanity, in whom the promise is concentrated. As early as the ninth chapter of Genesis the promise becomes more special, and is confined to the descendants of Shem; from the twelfth chapter of Genesis it is confined to the descendants of Abraham, Isaac, and Jacob; in chapter xlix, to the tribe of Judah; and in 2 Samuel, chapter vii, it is from the house of David that the eternal King of God's kingdom shall come. And all these stages are marked by great turning points in the history of God's kingdom; by the fall, the flood, the call of the patriarchs, the death of Jacob, and the kingdom of David. Then, further on, there ripens, amid the sufferings of the Babylonian captivity, the knowledge that the world must be redeemed from sin by substitutional suffering; and finally, we are led over into the New Testament by the prophecy of Zechariah, that the revealed God himself shall be pierced, and from his wounds there shall flow a fountain for the atonement of the sins of the world. Zech. xii, 10; xiii, 1. This fulfillment is the very blossom of the institutions of office in the Old Testament—the priesthood, the kingdom, and the high-priesthood—whose multiplicity and incompleteness join together in the one perfect Christ. Side by side with this there proceeds from the outset the opposition to God in the world; the defiant nations build a tower of Babel at the beginning; and Babel remains historically and symbolically the name for the God-hating nations from the beginning of the Scriptures to the end of John's Revelation. But as the unity of sin was disintegrated at the tower of Babel into the diversity of languages, so has the diversity of tongues again been united at Pentecost, in Jerusalem, in the little group of twelve Apostles. They were understood by all who heard them; they said to one another, "How hear we every man in our own tongue, wherein we were born." Yes, this connection of the Scriptures spans the whole history of the world. This becomes plainest when we consider the opposition of the heathen world at the time of Christ, though it may also be seen elsewhere.\* It was just at the great turning point in time—when the Semitic kingdom of the Assyrians began to crumble to pieces, and the Median Indo-Ger-

\* De Pressensé, "History of the First Three Centuries of the Christian Church," (German ed.), I, p. 114ff. 1862.

mans entered the history of the world in the east, and the Roman Indo-Germans entered it on the banks of the Tiber in the west—that the greatest of the prophets, Isaiah, spoke of the Messiah's reign over all nations, and of the time when the heathens shall no more go to their oracles but to the sanctuary of Jehovah to receive law and doctrine.\* Isaiah ii. And as in the history of the world, so also in the Scriptures themselves, are the clasps and rivets by which the great whole is held together, marked plainly enough. The beginning of John's Gospel (ch. i, 1) unites with the beginning of the first account of creation, Gen. i, 1; Matthew i, 1, to the beginning of the second, in Gen. ii, 4; Mark i, 1, 2, to the conclusion of the Old Testament, Mal. iii, 1; and our Lord himself connects the beginning of his labors as a teacher (Matt. v, 1ff.) with the beginning of the Book of Psalms. Ps. i, 1.

This is only a small selection from the abundance of witnesses to the grand organism of the Holy Scriptures, in comparison with which all the later influence of God's Spirit is merely reproductive: every thing is perfectly original and new in its place; and from this organism we cannot sunder the smallest member without destroying the harmony of the whole.† In fact, not merely the single writings, but the present form of their collocation, is a masterpiece of divine purpose far excelling all human art; and the sense of unity and necessity in this wonderful diversity, which could not escape William von Humboldt,‡ must become more and more an historical certainty and a strongly established conviction the more profound are our inquiries. And the most learned man in the Scriptures whom our evangelical Church has produced, J. A. Bengel, has said with propriety that this observation is incorporated with the rule that the *entire* Scriptures,§ and not merely individually extracted portions, must be the ground of our life and faith. ||

\* Comp. M. Niebuhr, the work already quoted, p. 170f.

† Comp. Staudt, "Fingerzeige in den Inhalt und Zusammenhang der heil. Schrift, second ed. Stuttgart, 1863.

‡ "Briefe an eine Freundin, I, p. 132. 1848.

§ Comp. Goltz, "Die Theologische Bedeutung J. A. Bengels und seiner Schule." (Reprinted from the "Jahrbücher für deutsche Theologie,") p. 7ff; and Oetinger, "Bibl. Wörterbuch," published by Hamberger, p. xxvi. 1849.

|| It is on this ground that the right of historical criticism, which has lately been contested in a manner equally groundless and bitter, receives its real light and

It now remains for us to reply to an objection that has been made to the inspiration and divine authority of the Holy Scriptures; namely, that their contents do not harmonize with the recent results of natural science. We must say, first of all, that there must be no disregard of the manner and place where this conflict should take place. The natural sciences have to do with the investigation of the laws by which nature moves in its regular course. The Bible, on the contrary, has nothing to do with the establishment of those laws. It has to do with the divine control of human destiny, with the revelation of God's nature, and of God's deeds and purpose for our salvation. It nowhere lays claim to being a book of instruction on the natural sciences; and it even has no absolute point of contact with them. There is only one passage to my knowledge in the Holy Scriptures where there is any thing said on the order of nature, (Gen. viii, 22,) "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." What natural science would declare this a false piece of instruction?

"But," it is said, "contradictions occur. The Bible does not propose to give any instruction on natural laws, but it speaks of events in nature, for example, at creation, in a manner which does not harmonize with the results of natural science at the present day." But it must be here asked, What results are meant? Shall the Bible harmonize with the Neptunists, or with the Plutonists; or with which of the different theories of development by which the natural science of the present day has bridged over this obsolete opposition? Should it entertain materialistic fundamental views on the nature of life, with Moleschott, or realistic ones with Harless, or idealistic ones with Carus? \* All these fragmentary theories spring up just as soon as natural science leaves its sphere as a science of rules,

authority. If the Holy Scriptures be established on the historical connection of God's doings and words—to declare which the holy men were led by the Spirit to behold those deeds—then it is of high importance to search for the dates and authors of the Holy Scriptures; and the Holy Scriptures themselves lead us to this inquiry, for in some of the books, for example, Kings and the Epistle to the Hebrews, the author is not mentioned. The task and limits of biblical criticism arise of themselves from the principle which cannot be ethically refuted, that biblical criticism is the application of conscience to the sacred historical records.

\* Comp. Virchow, in F. W. Schultz's "Schöpfungsgeschichte, p. 127. 1865.

and arrogates to itself a right to speak on the origin and ground of things known only to God. This is the department of revelation, and in the presence of the contradictions in which natural science becomes involved by its arbitrary usurpation, Augustine's admonition is still of application: "Let us leave those who tell us that they will give us certain information, but who only require of us an uncertain faith; and let us turn to those who require us to believe at the outset that which we do not yet understand, in order that we may be strengthened in spirit by faith to be worthy of knowing what we believe." Or, how would we feel if we were to open the Bible and did not read, "In the beginning God created the heaven and the earth," but that doctrine for which Alexander von Humboldt "had only a smile," namely, that at the beginning there was mud, and that this, dead as it was, has brought forth life from itself. How would we feel if to this there should perhaps be united the whole Darwinian theory, that the first imperfect creatures, utterly helpless as they were, gradually ejected from themselves increasingly better types; and if, finally, we did not read of the highest stage, the creation of man, "I will praise thee, for I am fearfully and wonderfully made," (Psalm cxxxix, 14,) but Czolbe's maxim, that man is nothing more than a Mosaical picture, mechanically combined from the most diverse atoms? It is plain that a writing in which these and many such "results" of modern natural science are brought together must not only kill every peculiarly religious feeling, but even require more faith of its readers than the most narrow-minded monk has required of his fanatical adherents.

And, in conclusion, it is clear that the most of these objections which have been urged against the Holy Scriptures on the score of their opposition to the natural science of our days *is founded on a want of historical perception*. A respect for history requires of every one who is acquainted with it to deduce from what is perceived and communicated the rules and laws of what has happened,\* but not, by a self-constituted system, supported only by some experiences of to-day or yesterday, to wish to play the master over what has happened, whether it be possible or not. According to Bacon's maxim, we have "to

\* Comp. Hase, "Neue Propheten," second ed., I, p. 81. 1861.



extend our mind to the breadth and depth of the mysteries of what has *occurred*, and not to mutilate what has occurred by the limited measure of our mind." The greater the wonderful powers of God are in nature, for the discovery of which science daily proposes new problems, so much the greater should, in truth, become the modesty of learned people, and their confession that their knowledge even now is only at the very beginning of the fragmentary work. But it is just those sciences which have most to say on experience being the only measure of all things that are frequently the most despotic tyrants over all experience.

Thus these sciences ignore the fact that experience can be adduced as such a general and evident proof for the inspiration of the Holy Scriptures that nobody can refute it. All the discoveries of science are accepted by the great multitude with simple-hearted sincerity and confidence; who will calculate where the means and abilities for control are wanting? But, at all events, the practical man will impose that confidence in the learned man if the machine which the latter has constructed for him accomplishes what he has promised. Now, does God's word in the Holy Scriptures accomplish less than it promises? I can say that it accomplishes more. Of all nations of modern times, only the Anglo-Saxons and the Germans—in whose hands the Reformation has placed the Bible—have produced a classical literature whose clearness and profundity can be compared with that of ancient times, while the writings of all other people are ever declining lower and lower in hopeless disease.\* And it is just the Bible nations that have produced a peculiarly Christian philosophy, which towers above that of the ancients in that it, having been fructified by the historiography of prophecy and the Holy Scriptures, has become a philosophy of history. Thus Scripture has, in fact, accomplished more than it has promised; for all its pledges never say that it will grant these blessings.

But it is enough for us here to see the great degree to which Scripture has fulfilled what it *has* promised. To him who accepts it as God's word it promises peace of soul. Micah vi, 8; Rom. ii, 10. Ask one who believes the Scriptures on this

\* Comp. Schelling, "Rede über Werth und Bedeutung der Bibelgesellschaften," in his collected works. Part I, vol. ix, p. 247ff. Stuttgart, 1861.

wise if he has no peace ; there is none to answer. It promises to bring salvation and blessedness to all men. *Psa. i, 2; Rev. xxii, 7, 14.* And where is the book that can so perfectly satisfy all men as the Holy Scriptures ? It has been lately said that we must regard the Bible and explain it just as we would every other human book. And if we do this, it will even then be plain to us that though the Bible be explained in a perfectly natural way, it must still be a book above all books, a book for humanity, because it is not like every other book which is designed for and comprehensible by certain periods of time, certain nations, and certain stages of civilization, but its streams of life flow equally to the throne and to the hovel, to old age and to youth, to the learned and to the unlearned, to the soldier on the field and to the old widow upon her sick bed ; it is not bound by the measure of the wealth and intellectuality of its readers, but only by the measure of their faith. What was it that caused all our people to exult in Luther's translation of the Bible as in a savior who could remove the want of the century ? Did they rejoice because they received it as only a new accession to the Oriental sciences, and in having become acquainted with a new and interesting literature ? No, but because a book was presented to them which speaks the language of humanity, the language which God alone could teach. Finally, it promises to man, by its power, victory over death. That promise has been kept in a bloody way through the centuries of the first persecutions of the Christians, and through the later centuries, when the Holy Scriptures were in conflict with the Roman Inquisition. All who have died in joy died in the faith that the Holy Scriptures are God's word ; and because they believed it, the Holy Scriptures helped them to conquer death. And there is present in the memory of the present day the time of the German War of Liberation, whose history is but another proof that the more submissively a man bows before God's word, the more unswervingly does he stand in the presence of the despotism of tyrants and the misery of his age. I need only call to mind Stein and York, Arndt and Schenckendorf, Perthes and Fichte, Schleiermacher, and Frederic William III. and Queen Louisa.

The time of new proof may soon come. It will be well for him who has so received the Holy Scriptures into his heart that

they have become to him God's revelation, and the source and power of life, so that their promises may also be fulfilled in him. The Scriptures will never pass away; the word shall stand. But he who has not God's word will pass away, and this judgment is already begun.

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#### ART. IV.—MATHEMATICS AS AN EDUCATIONAL INSTRUMENT.

IN order to exhibit the value of mathematics as an educational instrument, it is necessary to take a preliminary view of the science itself, to consider its scientific bearings and practical applications, and to analyze the methods and mental processes requisite to its successful cultivation.

A strong statement of the value of mathematics is no disparagement of other sciences or of other departments of research. The field of science is vast and greatly diversified; but all of its departments are linked together in mutual dependence and the most perfect harmony. This follows from the nature of truth, the discovery, development, and classification of which is the object of science. Though there are many truths apparently disconnected, yet between them there is no contradiction. All truths exist in harmony. When Paul insisted on faith as a prime element of Christian doctrine, is it to be inferred that he attached no value to works? On the other hand, when James recommended works, are we to understand that he depreciated faith? Since Paul's especial subject was faith, while that of James was works, though each admitted the importance of the truth taught by the other, it is reasonable to expect that their writings should exhibit diversity without inconsistency. Paul says, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These are good and profitable unto men." James says, "But let him ask in faith, nothing wavering."

In developing a given subject, it is not to be expected that the writer should turn aside to consider the importance of other subjects not immediately connected with his own. We do not consider the mathematics all of science, nor that they should

claim our exclusive attention, nor that other sciences are not important; but we do claim that they hold an important place in the family of sciences—a place which, in many respects, can be occupied by no other. Let others establish the importance of the languages, the natural sciences, the metaphysics, the arts, or literature, and we shall rejoice; but should we demonstrate the value of mathematics, if others do not rejoice, let them, at least, not object.

Mathematics is the science of quantity.

It does not aim at the direct measurement of quantity, for that would require mechanical art, not science. It considers unknown quantities in their relations to known, and by means of these relations it teaches how to deduce the values of the unknown. The following familiar example will sufficiently illustrate its spirit: *To determine the width of a river.* From a station on one bank, the bearing of a point opposite on the other bank is taken. Then a straight line is run a measured distance, in a given direction, and again the bearing of the point on the opposite bank is taken. We then have a triangle, the angles and one side of which have been determined by means of these preliminary measurements. Now, from these known values and the known relations of the sides to the angles of a triangle, the required distance is readily determined.

The branches of mathematics may be thus classified:

#### I. PURE MATHEMATICS.

- |                          |   |                         |                |
|--------------------------|---|-------------------------|----------------|
| 1. <i>Arithmetic</i> - - | { | Mental.                 |                |
|                          | { | Written - - -           | { Elementary.  |
|                          |   |                         | { Higher.      |
| 2. <i>Algebra</i> - - -  | { | Elementary.             |                |
|                          | { | Higher.                 |                |
| 3. <i>Geometry</i> - -   | { | Elementary.             |                |
|                          | { | Higher - - -            | { Analytical.  |
|                          |   |                         | { Descriptive. |
| 4. <i>Trigonometry</i> - | { | Plain.                  |                |
|                          | { | Spherical.              |                |
| 5. <i>Mensuration</i> .  |   |                         |                |
| 6. <i>Calculus</i> - - - | { | Differential.           |                |
|                          | { | Integral.               |                |
|                          | { | Calculus of Variations. |                |

#### II. MIXED MATHEMATICS.

- |                  |               |                       |                |
|------------------|---------------|-----------------------|----------------|
| 1. Book-keeping. | 2. Surveying. | 3. Civil Engineering. | 4. Navigation. |
| 5. Mechanics.    | 6. Optics.    | 7. Astronomy.         |                |

Let us now briefly consider these branches in the order in which they can most profitably be studied.

The first, by common consent, is arithmetic, which is the science of numbers. Mental arithmetic should first be studied. In this branch problems are solved in the mind without the aid of written characters, thus calling into exercise the attention and the memory as well as the reasoning powers. Written arithmetic should be commenced before mental arithmetic is finished. In this we have an illustration of a principle important to be observed throughout the course—the advanced portions of each branch should be studied in connection with, or after, the elementary portions of the next higher branch. A twofold advantage is thus gained—the principles of the higher branch assist in overcoming the difficulties of the lower, and the mind thus acquires a breadth of view and power of resource which will enable it to grapple with and overcome difficulties which otherwise would be insurmountable.

For its present perfection, written arithmetic is indebted to the Arabic notation, the characteristics of which are the simplicity of the figures, the decimal scale, and the device by which the orders of units are denoted by the place of the figures.

Its vast superiority over the Roman notation is at once seen if we attempt to multiply two numbers together expressed by the two methods. Thus, let it be required to multiply MDCCCLXVII by DCCXLIV, or 1867 by 744. The mind thus learns an important lesson which is applicable to all departments of investigation: *Success depends, to a great degree, on the means employed.*

The elementary processes of arithmetic have been brought to perfection, and are so well understood as to require, in this connection, no further elucidation.

Elementary algebra should follow elementary arithmetic, and precede higher arithmetic.

Algebra is that branch of mathematics which treats of the general relations of quantities by means of symbols. In this branch the mind is trained to reason on the general relations of quantity, and learns the true scientific method. It thus acquires a most powerful instrument for investigation, which may be applied in various departments of science.

Having acquired such a knowledge of algebra as to be able to manage radicals and solve equations of the second degree,

the mind will be furnished with such resources as will enable it to study higher arithmetic with great pleasure and profit.

Higher arithmetic is a philosophical development of the subject, embracing rigorous demonstrations and the scientific discussion of general principles and the more difficult subjects. The use of algebra in these discussions is a fine example of the mutual dependence and application of the various branches of mathematics.

Book-keeping, by single and double entry, should follow next in order. It is indispensable in business life, and, at the present day, is well taught in commercial colleges.

Next follows higher algebra, which treats of equations of all degrees, their formation, solution, discussion, and general theory. Permutations and combinations, indeterminate coefficients, the binomial theorem, series in general, logarithms, probabilities, indeterminate and diophantine analysis, etc.

Algebra is one of the most important of all the branches of mathematics, forming the basis of the transcendental analysis.

Elementary geometry should be studied simultaneously with higher algebra, as they mutually illustrate each other.

Geometry is the science of position and extension. It has for its object the determination of the properties and relations of points, lines, angles, surfaces, and volumes.

Beginning with definitions, axioms, and postulates, it establishes, by a course of reasoning unrivaled for the beauty and conclusiveness of its logic, a vast body of interesting and important principles. The reasoning employed in geometry is of two kinds—direct and indirect. Direct reasoning is of two kinds: 1st. *By superposition*, in which case one magnitude is proved equal to another by showing that they can be made to coincide in all their parts. 2d. By a logical combination of propositions, till the proposition to be proved is reached as the conclusion.

Indirect reasoning is also of two kinds: 1st. The *reductio ad absurdum*, in which a proposition is proved true by assuming it to be false, or, which is the same, its contradictory to be true, and reasoning logically on this assumption till a conclusion is reached which is the contradictory of a known truth, and therefore false. Now, since true premises and logical reasoning can never give a false conclusion, and since the reasoning is logical,



the assumed premise, the contradictory of the given proposition, is itself false, and if false, is contradictory, which is the proposition to be proved, is true, and is hence demonstrated. 2d. The *exhaustive method*, in which the disjunctive syllogism is employed. Suppose it is required to prove that two magnitudes are equal. It is done, according to this method, thus: There are three, and only three, suppositions possible, and only one can be true, and one must be true—the first is greater than the second, less than the second, or equal to the second. It is then shown that the first and second suppositions involve contradictions, and that they are therefore false. The argument can now be regularly stated, calling the magnitudes A and B, thus: A is greater than B, less than B, or equal to B. But A is neither greater than B, nor less than B. Therefore, A is equal to B.

Whatever be the method of demonstration employed, the perfect conclusiveness of the reasoning is a fact which strikes every mind conversant with the subject. Geometry is justly regarded as the most perfect branch of science. Next in order is trigonometry—that branch of mathematics which treats of the solution of triangles. On account of its extensive applications, trigonometry claims an important place among the branches of mathematics. It is indispensable to those who desire to pursue independent investigations in physics, or even to read with pleasure and profit the best works on the subject. Mensuration is the application of arithmetic, geometry, and trigonometry in calculating the numerical values of geometrical magnitudes.

Surveying is the art of making such measurements of any portion of the earth's surface that a map of that portion can be drawn and its arc calculated. Its importance is unquestioned.

Navigation is the science which enables the mariner to conduct in safety his vessel at pleasure over the ocean. It has been of incalculable service to mankind in advancing the interests of commerce, civilization, and religion.

Analytical geometry is that branch of mathematics in which the magnitudes considered are represented by letters, and the properties and relations of these magnitudes made known by the methods of algebra. It has two branches—determinate

and indeterminate. Determinate geometry has for its object the solution of determinate problems. Indeterminate geometry has for its object the analytical investigation of the properties of lines and surfaces. It treats of the equation of the point and line in a plane and in space, the conic sections, embracing the circle, the ellipse, the parabola, and the hyperbola, with their particular cases, the discussion of the equation of the second degree between two variables, and the discussion of surfaces of the second order.

Descriptive geometry treats of the methods of representing magnitudes on paper, and gives graphic solutions of problems. It is indispensable to the architect and engineer, and affords an excellent mental discipline.

The calculus is that branch of mathematics which treats of the nature and form of indirect functions. It is divisible into three branches—the differential, the integral, and the calculus of variations. The first and second branches treat of determinate functions, the third of indeterminate. Three distinct fundamental conceptions have been formed of the calculus: that of Leibnitz, or the differential method, remarkable for its flexibility and power; that of Newton, or the method of limits, characterized by its logical simplicity; and that of Lagrange, or the method of derived functions, distinguished for philosophic generality. Practically, the differential method is superior to the others, and is in general use. The immediate object of the differential calculus is to obtain the differentials of functions of all possible forms. It is applied in developing functions into series, in finding the maximum and minimum values of functions, in the discussion of curves, and in many departments of physical science.

The integral calculus, which is the reverse of the differential, explains how to find the function which, differentiated, will produce the given differential. It is applied to the rectification and quadrature of curves and cubature of volumes, and to various departments of physics.

The calculus of variations treats of the forms of indeterminate functions, the laws of variation, and the application of these laws to the other branches of mathematics.

The object of the calculus, considered as an instrument of philosophical investigation, is to find the equations expressing

the laws of relation between the facts of the material world. In general, to accomplish this object, differential equations are first established, directly by the differential calculus, or indirectly by the calculus of variations. The integral calculus is then applied and the differentials are eliminated, producing algebraic equations. These equations are then solved by the known methods of algebra, giving formulas. To the constants in these formulas the proper numerical values are assigned, and by the known operations of arithmetic the final results are obtained. Thus, the calculus, which is last, is made first; and arithmetic, which is first, is made last.

The calculus is an instrument of exhaustless power and resource, and its thorough mastery is an acquisition of untold value.

Mechanics is that branch of mathematics which treats of force and the laws of equilibrium and motion. It opens a wide field for the exercise of the philosophic mind; but the indispensable requisite to success is a thorough knowledge of pure mathematics, and with this knowledge genius will find its reward.

After the mind has been furnished with the resources which are afforded by a knowledge of the preceding branches, civil engineering can be pursued with profit and success.

Optics is the science which treats of the laws of light and the phenomena of vision. The principles of mathematics are applied with great effect in these investigations, and optics is ranked as an important and interesting branch of science.

Astronomy is the science which treats of the heavenly bodies, their motions, magnitudes, forms, distances, densities, etc. This department of science has reached the greatest perfection of any of the applications of mathematics.

This sketch, though necessarily hasty and imperfect, will serve to give something of an idea of the vastness of the subject.

Turning our eyes to the external world, we encounter, on every side, quantity in the various forms of number, space, time, matter, force, and motion. To investigate these various forms of quantity, to ascertain their properties and relations, to determine the unknown by means of a logical deduction from its relation to the known, is the broad field of mathematical science.

What a boundless expanse is here opened for investigation!

But it is not on that account uncertain or vague. Founded on axioms and ascertained facts, it conducts us by a chain of reasoning unbroken and irresistible. From the simple relations of numbers, we gradually rise to the more comprehensive and general reasoning of the higher analysis; and at every step we find this peculiar characteristic—the principles are brought to light with a clearness and power of demonstration at once irresistible and certain.

We need not see as through a mist, nor blindly follow the rules laid down by others; but we may approach, with a strong hand tear aside the veil, and look upon truth, in its primitive simplicity and beauty, face to face. The certainty of its first principles and axioms renders certain any conclusion we reach, whatever course of investigation we pursue, provided only that we reason logically. A fine example of this is found in the elements of geometry. Reasoning from definitions, axioms, and postulates, and demonstrated propositions, we rise with certainty, step by step, and explore a vast field abounding with new and interesting truths. We consider, in order, lines, angles, triangles, quadrilaterals, polygons in general, the circle, planes and volumes, and at every step we find the same clearness of demonstration and certainty of truth.

If we go on to the conic sections, the equation of curves and the higher order of analysis, the reasoning is more elevated and abstract, but, on that account, none the less satisfactory. What a field for investigation! Commencing with the plainest truths, we are conducted by an unbroken chain of reasoning to the profoundest depths. We grasp infinity, and, with the most refined analysis, mark the nicest shades and smallest differences.

The utility of the practical applications of mathematics is universally acknowledged. A knowledge of arithmetic and book-keeping is indispensable in business pursuits. Surveying is applied in establishing the lines of individual proprietors, and on a more extended scale in drawing the boundaries between States and nations. By the science of navigation the mariner is enabled to sail in safety over the trackless deep, calculate his true position, and direct his course with certainty to the desired harbor. Commerce is thus rendered comparatively safe, and the nations of the earth are reaping the advantages

which it confers in the exchange of the productions of every clime, and also the greater advantages of an interchange of thought, thus awakening a laudable emulation which greatly accelerates the progress of the race.

A knowledge of mathematics is the key to many of the sciences. It enables us to unlock the door of the temple of science, to enter, and to read therein the profoundest mysteries, and to drink refreshing draughts from the purest fountains.

The value of mathematics as an educational instrument is no less important than its practical bearings. Our views of education should be enlightened, comprehensive, and liberal. A complete education embraces the proper development and adequate preparation of the whole man for the active duties of life. The physical system is to be exercised and strengthened; the moral powers are to be developed and rightly directed; the intellectual faculties educated and furnished; the taste cultivated and refined; the emotional and passional elements purified and controlled; the will strengthened and energized for the great battle of life. Numerous are the means which must be applied to accomplish all these objects, so essential to our success and happiness. Far be it from us to discourage any from pursuing a liberal course in any department of science, literature, or art. Mathematics should not be made the exclusive means of mental discipline; yet it is pre-eminently adapted to perform a certain part in the great work of education, a part which cannot be so well performed by any other branch of study.

Mathematical studies tend to induce correct mental habits. They cultivate the power of attention; for they require, as an indispensable requisite to their successful cultivation, a concentration of the mind upon the subject. All are aware of the value of this power of mental control, and how essential to success in difficult investigations is the ability to concentrate our minds upon the given subject, so that we can bring all our powers to bear upon it, and all our resources, with all their combined force. In such cases the most abstruse subjects must yield, and gradually unfold themselves to our minds. Since the power of controlling the mind, in conformity to a general law of our nature, is developed by exercise, and since the mathematical studies bring this power into vigorous action, they are therefore adapted to its development.

Again, mathematical studies become very useful in cultivating the habit of diligent application ; for this is demanded as an indispensable condition of success. Difficulties sometimes baffle all efforts for days, and even weeks, and they are overcome only by the most untiring efforts. But how richly are such efforts rewarded ! The joy of discovery is, to the investigator, when the truth first stands out in bold relief, a rich compensation for all his toil. He has learned a valuable lesson which he does not forget to apply in after life.

Not only do the mathematics cultivate correct mental habits, but they sharpen and strengthen the intellectual powers. Commencing with the rudiments, we find the first principles and processes adapted to awaken the mind to its earliest successful exercise of its reasoning powers ; and in the course of its progress, it clearly perceives the reason for every process and the certainty of every result. The logical powers are developed by the vigorous exercise thus afforded, and from a familiarity with the finest models of reasoning, the mind learns to appreciate clear demonstration.

The business of education is not only to develop the mind, but to *furnish it with such resources as will enable it to achieve success*. The fact that many departments of physical science cannot be successfully studied without a mathematical training, and the growing importance of these sciences, render a knowledge of mathematics an indispensable acquisition to every one desiring to pursue, to any considerable extent, the study of nature. A thorough knowledge of mathematics thus becomes an instrument of exhaustless power, and when skillfully wielded will achieve splendid triumphs.

Portions of mathematical science, as descriptive geometry and astronomy, afford a fine exercise for the imagination. What a splendid picture is the solar system, with its planets and their satellites, and blazing comets, sweeping round their grand central orb in perfect obedience to the law of universal gravitation !

Certain objections have been raised to the study of mathematics, chiefly in reference to their value as a mental discipline.

Conspicuous among those who have assaulted the mathematics on this ground is the late Sir William Hamilton. But, if we mistake not, Hamilton, in his famous controversy with



Prof. Whewell, displays the aims and qualifications of an advocate rather than those of a judge. We call attention to a few points in Hamilton's review of Whewell's pamphlet, entitled "Thoughts on the Study of Mathematics as a part of a Liberal Education." Hamilton takes Whewell to task for inquiring into the origin and nature of first principles, as wholly beyond the domain of his science. He says: "We doubt, indeed, whether one mathematician in a hundred has ever possessed an opinion, much less a right to an opinion, on the matter." Again: "The very propositions on which these sciences build their whole edifice of demonstration are as well known by the tyro when he opens his Euclid as by the veteran Euler or La Place; nay, they are possessed, even in prior property, by the philosopher, to whom, indeed, the mathematician must look for their vindication and establishment." If these principles are as well known to the tyro as to the veteran, it is because they are intuitive, and cannot, therefore, be referred to principles ulterior to themselves as the ground of their explanation. Wherefore, then, must the mathematician look to the philosopher "for their vindication and establishment?"

But let us see how Hamilton vindicates first principles. He says in his "Philosophy of Common Sense:" "Demonstration, if proof be possible, behooves us to repose at last on propositions which, carrying their own evidence, necessitate their own admission; and which being as primary, inexplicable, as inexplicable, incomprehensible." Imagine the mathematician applying to the metaphysician for a vindication of his principles, and receiving the answer, "They are primary, inexplicable, incomprehensible!" What an instructive interview! Because these principles are intuitive, they are as perfectly understood by the mathematician as by the philosopher who can give no better account of them than to say that they are intuitive. Who can convict the mathematician of error in regard to his principles? Can as much be said in favor of the philosopher? The founder of the positive philosophy, M. Comte, the equal of Hamilton in intellect, if not in authority, says of metaphysics: "After two thousand years of psychological pursuit, no one proposition is established to the satisfaction of its followers. They are divided, to this day, into a multitude of schools, still disputing about the very elements of their

doctrine." We do not quote the foregoing to disparage metaphysics; for, equally with mathematics, they have been our study and our delight. But it shows how easily, and with apparent truth, allegations can be made against the noblest of the sciences.

The history of science will attest that every great step in the progress of science in general, and in the intellectual elevation of the human race, was preceded by renewed activity in respect to metaphysical inquiry, as is evinced in the epochs of Socrates, Abelard, and Bacon.

Again, Hamilton quotes, with apparent approval: "The mathematician is either a beggar, a dunce, or a visionary, or the three in one." This is verified by those illustrious beggars, dunces, and visionaries—Newton, Leibnitz, and La Place!

Again, he quotes: "A great genius cannot be a great mathematician." Compare this statement with Hamilton's own account of Descartes: "The greatest mathematician of his age, and in spite of his mathematics, also its greatest philosopher."

The assertion, "A great genius cannot be a great mathematician," harmonizes beautifully with the following: "We are far from meaning hereby to disparage the *mathematical genius* which invents new methods and formulas, or new and felicitous applications of the old." It also harmonizes, even more beautifully, with the following quotation made by Hamilton: "There is, no doubt, a point at which the mathematics themselves require that luminous power of invention, without which it is impossible to penetrate into the secrets of nature. At the summit of thought, the imaginations of Homer and Newton seem to unite."

Again, Hamilton says: "The principles of mathematics are self-evident; and every transition, every successive step in their evolution, is equally self-evident. But the mere act of intellect, which an intuitive proposition determines, is, of all mental energies, the easiest—the nearest, in fact, to a negation of thought altogether. But as every step in mathematical demonstration is intuitive, every step in mathematical demonstration calls forth an absolute minimum of thought; and as a faculty is always evolved in proportion to its competent degree of exercise, consequently mathematics, in determining reason to its

feeblest energy, determines reason to its most limited development." What in this quotation is true of mathematics, is equally true of all reasoning. The passage from the premises to the conclusion of any argument is always self-evident; for if not, as the premises are the only warrant for the conclusion, the step is unauthorized, and the conclusion unwarranted. But the true test is found in discovering and arranging the premises; in originating, not in following, a demonstration. Granting that some equations, when stated, can be readily solved by rule, yet others require the exercise of the greatest ingenuity to place them under the form to which the rule is directly applicable. Again, the equations which express the relations of the known and unknown quantities of problems, frequently cannot be found without the severest exercise of the mind.

It would afford us great delight to test those who so flipantly assert that "mathematics call forth an absolute minimum of thought," in originating demonstrations, transforming equations, stating problems, and overcoming difficulties which, as yet, have baffled the ablest mathematicians. They might find that more than a minimum of thought would be required to meet the test.

The assertion, "It requires, indeed, a most ingenious stupidity to go wrong, where it is far more easy to keep right," is contradicted by the experience of every teacher of mathematics. Even in geometry, where the demonstrations are usually given in the text-book, in which case the above assertion might be expected to prove true, if at all, a perfect demonstration is the exception, not the rule.

In reference to the class of faculties cultivated by the mathematics, one of Hamilton's authorities says: "We shall, first of all, admit that mathematics only cultivate the mind on a single phasis. . . . So, likewise, on the other hand, the memory and imagination remain in a great measure unemployed; so that, strictly speaking, the understanding alone remains to them, and even this is cultivated and pointed only in one special direction."

Another of his authorities says: "Persons of an oblivious memory are likewise disqualified; for if the previous steps be forgotten, not a hundredth of the others can be retained—such, in these sciences, is the series and continuous concate-

nation of the proofs." This looks as if the memory is called into exercise by mathematical study, as well as the understanding.

Another of his authorities says: "Some delight to investigate the *causes* and *substances* of things, and these are the philosophers properly so called. Others again, inquiring into the relations of certain accidents, are chiefly occupied about these, such as *numbers* and *figures*, and, in general, *quantities*. These latter are principally potent in the faculty of the imagination, and in that part of brain which lies toward its center; this, therefore, they have hot and capacious, and excellently conservative. Hence, they *imagine* well how things stand in their wholes and in relation to each other. But we have said that every one finds pleasure in those functions which he is capable of performing well. Wherefore, these principally delight in that knowledge which is situate in the imagination, and they are denominated mathematicians." This looks as if the imagination was exercised as well as the understanding and the memory.

Again, we find it quoted: "It is an observation which all the world can verify, that there is nothing so deplorable as the conduct of some celebrated mathematicians in their own affairs, nor any thing so absurd as their opinions on the sciences not within their jurisdiction. I have seen of them those who ruined themselves in groundless lawsuits; who built extravagantly; who embarked in undertakings of which every one foresaw the ill success; who quaked for terror at the pettiest accident of life; who formed only chimeras in politics; and who had no more of our civilization than if born among the Hurons or the Iroquois. Hence, sir, you may form some judgment of *how far algebra conduces to common sense*." In reply to this quotation, it may safely be said that the author of it is an illustration of the fact that *mathematicians are not the only persons destitute of common sense*. Take lawyers, physicians, divines, farmers, mechanics, merchants, statesmen, or philosophers, and there will be found, even among distinguished names, those who entertain the most absurd notions on subjects not within their jurisdiction. Hence, sir, you may form some judgment of *how far any of the pursuits of life conduces to common sense!*

As to the influence of mathematics on religious belief, we find the quotations: "To cultivate astronomy and geometry is to abandon the cause of salvation and to follow that of error." "It infects them with fatalism, spiritual insensibility, brutalism, disbelief, and an almost incurable presumption." This harmonizes beautifully with the quotation from Voltaire: "Mathematics leave the intellect as they find it."

The necessary connection between mathematics and skepticism is illustrated in the case of Newton and Leibnitz. That its neglect is conducive to a correct estimate of moral evidence and to piety is illustrated in the case of Gibbon, whom Hamilton quotes thus: "As soon as I understood the principles, I relinquished forever the pursuit of mathematics; nor can I lament that I desisted before my mind was hardened by the habit of rigid demonstration, so destructive of the finer feelings of moral evidence, which must, however, determine the actions and opinions of our lives."

Seriously, is it necessary to state that a man's religious belief does not depend on his mathematics, when mathematicians, as well as the rest of mankind, are divided in reference to matters of religious faith? Mathematical study, so far from inducing skepticism in the present writer's own mind, has induced faith. Perplexed with the uncertainty attending political, moral, and religious questions, he had almost concluded that, to the human mind, truth must forever remain unknown, or, at least, its certainty be but probable; and, in his despair of ever finding it, was in danger of lapsing into universal skepticism. But a study of mathematics revealed to him the fact that there is truth which can be certainly known and positively demonstrated. Confidence was restored as to the reality of truth, and faith inspired in the ability of the human mind to succeed in its discovery and demonstration, and this confidence and faith have been carried into other departments of thought.

Again, Hamilton says: "It will be easily seen how an excessive study of the mathematical sciences not only does not prepare, but absolutely *incapacitates*, the mind for those intellectual energies which philosophy and life require." But is it not evident that the disqualification arises, not from a knowledge of mathematics, but from an ignorance of other things? Should it be said that an exclusive study of mathematics leads

to an ignorance of other things, we reply, *no one advocates such exclusive study.*

Again, he says: "Mathematics afford no assistance, either in conquering the difficulties, or in avoiding the dangers which we encounter in the great field of probabilities wherein we live and move." This objection has force only on the condition that it can be shown that it is the exclusive business of life to deal with probabilities, and that, in dealing with probabilities, the mathematics render no assistance. But is it the exclusive business of life to deal with probabilities? Many of the ordinary affairs of life, as well as the great commercial transactions of the world, require exact calculation. The arts of the surveyor, the navigator, the engineer, and the architect, so essential to the welfare of mankind, depend upon exact science. Even the problems which "we encounter in the great field of probabilities wherein we live and move," have their exact parts whose determination requires rigid deduction. Let it be remembered that there is a mathematical theory of probabilities which is applied to life assurance, which involves the interests of such vast and increasing numbers of our people.

In the ordinary forms of probability, the mathematics are not chargeable with the delinquencies and failures so frequently witnessed. To prepare the mind to grapple successfully with such forms of probabilities is not the province of mathematics. They make no such pretensions. A steamship is not to be condemned because it cannot accomplish a voyage overland across the continent. Let every thing stand or fall on its own merits, and let not one thing be chargeable with the deficiencies of another. Observation, experiment, and an enlarged experience, together with common sense, are essential to success in the various callings of life, and their absence is attended with failure; but let not these failures be charged upon mathematics which are in no wise responsible.

Again, he says, in reference to the comparative utility of the analytic and synthetic departments of mathematics as affording discipline for the mind: "Some are willing to surrender the modern analysis as a gymnastic of the mind. They confess that its very perfection, as an instrument of discovery, unfits it for an instrument of mental cultivation; its formulas mechanically transporting the student, with closed eyes, to the



conclusion ; whereas the ancient geometrical construction, they contend, leads him to the end, more circuitously, indeed, but by his own exertion, and with a clear consciousness of every step in the procedure. Others, on the contrary, disgusted with the tedious and complex operations of geometry, recommend the algebraic process as that most favorable to the powers of generalization and reasoning ; for, concentrating into the narrowest compass the greatest complement of meaning, it obviates, they maintain, all irrelevant distractions, and enables the intellect to operate, for a longer continuance, more energetically, securely, and effectively. The arguments in favor of the study thus neutralize each other, and the reasoning of those who deny it more than a subordinate and partial utility, stands not only uncontroverted, but untouched—not only untouched, but admitted.”

In claiming that the arguments in favor of the two methods neutralize each other, Hamilton draws his conclusions from the unfavorable opinion which the advocates of each method hold respecting the other.

Now, these views are negative rather than positive. It is far more rational to draw conclusions from the positive knowledge which the advocates of each method possess. The advocates of the analytical method find beauties and advantages in that method ; hence, these beauties and advantages are there. The advocates of the synthetic method find clearness and discipline in that method ; hence, clearness and discipline are there. The two methods, therefore, when both are together studied, instead of neutralizing each other, must, by their combination, result in a higher beauty, clearness, and discipline. Some have complained of the encroachment of modern analysis upon the synthetic method of the ancients ; but this is the inevitable result of the progress of the science. Synthetic geometry will always have its place ; but in the higher investigations, and the more difficult applications of mathematics, to abandon the analytic method for the synthetic would be analagous to abandoning the railroad, the telegraph, and all the inventions which characterize the present age, and going back to the primitive customs of our fathers.

It is a part of the business of education to furnish the mind with the facilities for investigation ; and no more effective

instrument for this purpose has ever been discovered than the modern mathematical analysis.

We have always admired the opening paragraph of the first article written by the "Autocrat of the Breakfast-table" for the *Atlantic Monthly*. He says: "I was just going to say, when I was interrupted, that one of the many ways of classifying minds is under the heads of arithmetical and algebraic intellects. All economical and practical wisdom is an extension or variation of the formula,  $2 + 2 = 4$ . Every philosophical proposition has the more general character of the expression,  $a + b = c$ . We are mere operatives, empirics, and egotists, until we learn to think in letters instead of figures." We cannot, however, give our unqualified approval of the following quotation from the same popular author: "Given certain factors, and a sound brain should always evolve the same fixed product with the certainty of Babbage's calculating machine. What a satire, by the way, is that machine on the mere mathematician! A Frankenstein-monster, a thing without brains and without heart, too stupid to make a blunder, that turns out results like a corn-sheller, and never grows any wiser or better, though it grinds a thousand bushels of them. I have an immense respect for a man of talents *plus* the mathematics. But the calculating power alone should seem to be the least human of qualities, and to have the smallest amount of reason in it; since a machine can be made to do the work of three or four calculators, and better than any one of them. Sometimes I have been troubled that I had not a deeper intuitive apprehension of the relation of numbers. But the triumph of the ciphering hand-organ has consoled me. The power of dealing with numbers is a kind of detached level arrangement, which may be put into a mighty poor watch. I suppose it is about as common as the power of moving the ears voluntarily, which is a moderately rare endowment." The mere calculator is not a mathematician; but when a machine is invented which will work itself, and not only calculate, but develop formulas, conduct demonstrations, originate methods, it will then do to exclaim, What a satire on the mathematician!

The calculating power, though by no means the highest mathematical faculty, is nevertheless useful, and not to be despised.

It is the tendency of the human mind lightly to esteem what it cannot possess, and to draw consolation for its deficiencies from the consideration that what it does not possess is not worth possessing. This characteristic of humanity has been well satirized by the fable of "the fox and the grapes."

The mind adapted to excel in mathematical pursuits is not the mere calculator, nor the sluggish intellect, but is of that class which, as a general thing, succeeds best in language, in philosophy, and in the higher metaphysical speculations.

The mathematical sciences have given us some of our noblest thoughts. How have our conceptions of the perfections of God, and the vastness and grandeur of his empire, been exalted by the revelations of astronomy! By the discovery of the law of universal gravitation, mathematical science has demonstrated that all worlds are linked together in mutual dependence, constituting a *universe*. From the unity of creation we infer the unity of the Creator, a truth of the highest importance in theology, and which can, in no other way, be so satisfactorily determined.

That mathematical studies, when properly pursued, call forth and develop the powers of the mind, stands forth a demonstrated fact. Even the analytical method, which some, while admitting its wonderful perfection as an instrument of investigation, regard as of little value as a means of education, is, when properly employed, in the highest degree efficient as an educational agency. One may, indeed, passively follow, with little apparent profit, the transformations of an equation, through a variety of forms, till he reach the conclusion that a projectile describes a parabola. But no little effort is required to originate the demonstration, or even to ascertain the reasons for the successive steps.

There is a most beautiful philosophy in the analytical method which renders it a most profitable subject for study; and the application of this method, in investigating the laws of natural phenomena, presents an inexhaustible field for the exercise of the highest intellectual powers.

We do not advocate the exclusive study of mathematics, the tendency of which would be to neglect observation and experiment, and to attempt to deduce the facts, principles, and truths of

science from a few fundamental axioms. But even this result is chargeable, not to a knowledge of mathematics, but to a neglect of observation and experiment. Let this evil be corrected, not by neglecting mathematics, but by widening the range of thought, by enlarging our views from a comprehensive survey of the vast field of human knowledge. Because air is necessary to sustain life, shall we, therefore, neglect food and drink, and live on air? Let us have the air, by all means; but let us have the bread, beef, and water also.

Let sufficient time be given in our colleges for the mastery of the calculus, and we shall not witness those ridiculous exhibitions of the celebration of its obsequies; but our students would go out with their minds not only sharpened and invigorated by its acquisition, but furnished with the most powerful instrument for investigation.

We would respectfully suggest that our college courses are overcrowded. So much is attempted that but a superficial scholarship is secured; and, what is still more deplorable, bad habits of study are induced. Let the languages, the mathematics, rhetoric, logic, mental philosophy, and the principal physical sciences be thoroughly studied, and the scholarship of our students is secured. Other studies, deemed important, might be made a requisition for the second degree.

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#### ART. V.—THE BIBLE BETTER THAN THE ŒCUMENICAL COUNCIL.

THE civilized world is watching the great Council at Rome. Prelates, priests, and rulers may there take counsel together against the Lord and his Anointed; but "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Long before the Council met, a higher decree than it can make had been declared. A higher Sovereign than the Pope is set upon the holy hill of Zion. "Blessed are all they that put their trust in Him."

In a certain professed religious community, calling itself the "liberal Church," we are pointed to the advanced social and moral condition of humanity, and are exhorted to believe that

it is the result of the movements of human agencies and civilization. In their view, the kingdom of God advances as the enterprise of men opens the way: through the cleft mountain, across the bridged river, over valleys exalted, crooked ways straightened and rough places made plain, the elements of an improved social condition are marching, and thus the glory of the Lord is revealed! The Bible, and what the Bible plainly teaches, is forgotten or ignored by such inculcation. Effect is mistaken for cause. The history of civilization would never have been written had there been no Bible studied and followed.

In another professed religious community, calling itself "the Catholic Church," ecclesiastical despotism attempts to shut up the Bible, and to smother the truths of revelation with the traditions and opinions of men. They would have the human mind renounce its freedom, and deny the supreme authority of the Holy Scriptures.

Every Protestant press and every Protestant pulpit should unite to expose these great defections from true Christianity, and now, more than ever, proclaim the grand truth, that the Bible, divinely inspired, is the only and sufficient rule of faith and practice. To its mandates alone should human belief and human conscience bow. Every other gospel is a spiritual deceit, though it wear the livery of the schools, or canonize its dogmas in councils. The happiness which society enjoys in civilized life, and the character which fits men for happiness in the life to come, must be attributed alone to the Bible. Whatever adorns the history of humanity, its government or laws, its civil or religious liberty, its social institutions or moral life, emanates from the influence of that divine book. "The vision is shut up—the testimony is sealed—the word of the Lord is ended, and this solitary volume, with its chapters and verses, is the sum total of all for which the chariot of heaven made so many visits to the earth, and the Son of God himself tabernacled and dwelt among us." Beyond what it reveals, the mysteries of eternity are unknown. Omniscient Wisdom has stored therein marvelous truths which otherwise had dwelt, unrevealed to men, in the bosom of God. It is the emanation from the divine mind, and is replete with the treasures of heavenly wisdom. Perfection has here attained its end; for

while science advances, and art matures, and human destinies move on, no contribution will be brought to this volume of truth. It was perfect before; will be perfect while time endures; and, beyond its perfect revelation of truth, there is nothing but the wisdom of God. Mankind will never possess any other repository of heaven-revealed truth, nor any other day-star of their hopes charmed with living power for the salvation of the race.

There is but one perfect charter of liberty for the nations of earth; but one infallible guide for ecclesiastical councils and the consciences of men. Enlightened communities owe their culture and elevation to that source; self-governments trace to it their principles of liberty; and Christian men find there an unfailing fountain of happiness. The principles of this book alone will put an end to the contests of governments; abolish wars; convert oppressors into benefactors; establish just laws; cure the ills of society, and implant heaven-born hopes in human bosoms. The history of humanity, past, present, and to come, will justify these claims. But was there ever an Œcumenical Council whose decrees were not tainted by the original vice of doubtful ethical principles, and were not full of the seeds of evil? While their professed aims have been the establishment and propagation of religious truth, false principles and equally false history have, oftentimes, furnished their chief staple.

When the consequences of a false judgment in matters pertaining to man's eternal well-being are so tremendous, too much cannot be done to secure the true foundation of his religious belief. It was well remarked by a British statesman, that "we, as fallible creatures, have no right, from any bare speculation of our own, to administer pains and penalties to our fellow-creatures, whether on social or religious grounds. We have the right to enforce the laws of the land by such pains and penalties, because it is expressly given by Him who has declared that the civil rulers are to bear the sword for the punishment of evil-doers and for the encouragement of them that do well. And so, in things spiritual, had it pleased God to give to the Church or to the State this power, to be permanently exercised over their members or mankind at large, we should have the right to use it; but it does not appear to have



been so received, and, consequently, it should not be exercised." There is on the face of the earth no prelate, parliament, or council to whose decrees men are bound to submit their private judgment in matters of religious faith. Nor can the reason of man, in his fallen state, of itself find out the will of God.

If, then, on points of faith, we may not trust to our own unaided speculations, nor depend upon the assumed infallibility of prelates, synods, or councils, where is the sure foundation to which we may go, and on which we may safely rest? Certainly not to spirits hot with contention, heady with argument, uncomposed by solemn thought, or ruffled by the concourse of temporal interests, but to the sure word of the living God. Here is sufficiency, not alone for the intellect, but for the heart. The natural powers of man are to be mistrusted, but not the voice of Him whom the sun and stars obey in their courses. We have no doubt whence this word has come, nor wherefore it was sent. It has descended from the throne of heaven; and what an awful weight is there "in the least iota that hath dropped from the lips of God!" All through the space of four thousand years mute nature gave its solemn testimonies to the authenticity of this word. The mountain quakes while its Author speaks; and while holy men pen its inspired truths, the sun stops in his circuit, the sea rolls backward from its bed, the fire forgets to consume, human spirits soar into the third heaven, and dramas are enacted in prophetic vision, which after ages have realized. The universal Church has given its witness to this authenticity. The constant relish and affections of the regenerated heart utters the same testimony. This alone is entitled to the name of *THE TRUTH*. It sets open the gates of salvation, and, for lost man, points the way to everlasting life.

At the Council of Rimini a creed was subscribed, when, according to Jerome, the world was surprised to find itself Arian. Ninety Bishops assembled at Antioch under pretense of dedicating a cathedral. History says, "they composed an ambiguous creed, faintly tinged with the colors of semi-Arianism." It is charged that at the great Council of Milan, "honors, gifts, and immunities were offered and accepted as the price of an episcopal vote." The fathers of the Council of Trent were divided on the nature of election. The Pontiffs,

infallible as they claimed to be, shrunk from decisions on the question, and often varied in the decisions they, at times, reluctantly pronounced. Monks and prelates have displayed sanctity and splendor; have agreed that the chair of St. Peter "should be raised the first of the Latin line;" but the councils they have frequented were not oracles of truth. Theological champions have debated on opposite sides for months, while the principal questions agitated were, the kind of bread to be used in the communion, the nature of purgatory, the supremacy of the Pope, the single or double procession of the Holy Ghost, the venial sins of the faithful, and the scruples of unimportant words and syllables. Opinions on points which were not viewed as important by the primitive Church were made the test of a genuine attachment to Christianity, and decisions were tinged with the passions and prejudices of those engaged in controversy, and not with the pure love of divine truth.

But turn from the impenetrable darkness of human systems to the clear light of revealed truth. Mark its adaptation to the situation of man in all ages—its fitness to increase the comforts and to alleviate the trials of life; to prepare him for death and for a blessed immortality! No intellect is so lofty as to be able to soar above its great themes; and no healthful mind is so low as to be unable to reach its highest wisdom. Here are the most ancient records in the world, yet the best adapted to the present time. Here is the most learned book in the world, yet the book which the simplest mind may comprehend. It is replete with wisdom above that of the sciences, yet is adapted to man's intelligent and spiritual nature. Its scenes traverse the ages past and the eternity to come, yet it pours unclouded day on the present hour of gracious visitation.

No wisdom of man was ever able to invent this book. Here are elements of philosophy, jurisprudence, and theology, above all that human intellect could produce. Here are history and chronology from the dawn of creation to the end of time. Here narrative, allegory, and poesy lend their fascinations to the page. Here breathe the inspiration of prophecy and the rapture of holy song. Here resound the rifts of angel anthems and the voices of the company of heaven. Here is disclosed the secret of that mighty faith which dwelt with patriarchs and

prophets, apostles and martyrs ; and here are words of reconciliation to lost man which were brought from heaven by the ever blessed Son of God.

The student of the Bible is an historian of six thousand years. Never lived such a citizen of the world, nor such a contemporary with all generations. When the morning stars sang together, and when all the youthful progeny of creation at the great christening received their names, he appears on the scene. He listens to the preaching of Noah to the antediluvians. He beholds "the waters which prevailed exceedingly upon the earth," when only one family are saved. He traverses the plain in the land of Shinar when the whole earth is of one language and one speech. He visits Armenia, the cradle of the human race, when, by right of primogeniture, it is allotted to Japhet. He explores Ethiopia with the children of Ham, and tarries with his son, Mizraim, in Egypt, while they found that Arabic nation which has continued in the same country to the present day. He is at Shinar and Babel with the sons of Shem. He hears the Lord call Abram and bless him with a promise of Christ. He is on Moriah while Isaac inquires of his father, "Where is the lamb for a burnt offering?" He watches with Jacob during that night when a ladder is set upon the earth with its top reaching to heaven, on which the angels of God ascend and descend. He is an Egyptian under Pharaoh, sees Joseph sold to Potiphar the captain of the guard, and is a spectator at the scene when Joseph makes himself known to his brethren. He journeys with Israel and his descendants from Canaan to the land of Goshen. He is at the death-couch of Isaac as he utters the memorable prophecy, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." He is at the Nile when Moses is taken from his ark of bulrushes. He witnesses the ten plagues desolate the whole of the Egyptian territories save only the land of Goshen. He is at the institution of the first passover, when the angel of the Lord executes judgment "against all the gods of Egypt," passing over the doorposts of the Israelites sprinkled with blood, and when Pharaoh rises up in the night and bids Moses and Aaron go forth with the children of Israel from among his people. He sees that monarch and his hosts madly pursue the army of Moses to the borders of the

Red Sea, and hears the command of Israel's illustrious leader, "Fear ye not! stand still, and see the salvation of the Lord." He witnesses the passage of dry land made in the sea, and the children of Israel go through it unharmed. He beholds the return of the waters as they overwhelm "the chariots and the horsemen and all the host of Pharaoh." He sings, with the delivered people, on the shore of safety, the triumphal "song of Moses," indited by the wisdom of God, and which shall be again sung by all the redeemed, with the harps of God, when they shall stand by "the sea of glass mingled with fire." He visits the encampments of the Israelites during their forty years' journey in the wilderness; he perceives them led by a pillar of cloud by day and of fire by night. He beholds the miracles wrought in their behalf, and the astonishing manifestation of Jehovah on Mount Sinai as an epitome of his law is delivered to Moses on the tables of stone. He hears Moses teach the congregation of Israel his inimitable ode. He is with him on the top of Pisgah while he looks upon the promised land "to the utmost sea." He sees the Church established in the land of Canaan, which is the subject of promise in the Pentateuch. He observes the chief events of the Hebrew republic from the time of Moses and Joshua to the reign of Saul, the first king. He is present at the anointing of David, the son of Jesse, and a witness of the achievements and renown of the psalmist king. His wonder is excited by the reign of Solomon—the building and dedication of the temple, the erection of the king's palace, his great wisdom, the magnificence of his court, and his shameful apostasy from the God of his fathers.

A scholar thus informed by the experience of ages is no common man; yet a higher interest attaches to his character while he engages in the devotional strains of the Psalmist's lyrics; as he catches the inspiration of the prophetic words; as he worships at Bethlehem with the wise men and the shepherds; as he weeps before the cross on Calvary; and as he looks steadfastly toward heaven, whither his ascended Lord has gone, and believes the words of the "men in white apparel," "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Have any of the great Councils of the world dwelt on themes like these, or promulgated truths so rich with divine instruction? One text of Scripture is more potent than all their decrees. The doctrines of the Bible are a better creed and a stronger defense of the faith delivered to the saints. They have kept watch over the safety of the Church like the angelic guard over the gate of Eden. They are the pure fountain; the theses of men are but unfiltered streams.

The greatest question that can engage the study of men in their probationary state was started by Job in the early dawn of revelation—"How should man be just with God?" If infinite Justice be, as it must, scrupulously exact, how shall an offender escape the penalty of the oft-broken law? God himself hath devised "means that his banished be not expelled from him." The scheme far transcends all man's intellectual comprehension, and the purpose of God in the mystery of redemption cannot, therefore, be a subject of man's knowledge, save only as it is revealed to him. In vain should we appeal to the dialectics of philosophers or the decrees of councils. Christianity bows not to such authority, and rests not on such uncertain support; but deeper and surer are the solid foundations of her faith, even the established fact of the great atonement for sin and the revealed truth that whosoever believeth shall be saved. Human philosophy has tried what it could do without the Bible. The French literati, in the skeptical age, were deeply versed in human lore. The surprising advances of that age in science and philosophy, doubtless, brought many blessings to humanity. The mind, long fettered by the dialectics of centuries, was emancipated, but the light of Christian faith and hope was put out, and the altars of religion torn down. A modern philosophy usurped the places of both. Lamartine says: "From the seat of geometry to the consecrated pulpit, the philosophy of the eighteenth century had invaded and altered every thing. D'Alembert, Diderot, Condorcet, Bernardin de St. Pierre, Helvetius, La Harpe, were the Church of the new era. One sole thought animated these minds—the revolution of ideas. Arithmetic, science, history, society, economy, politics, the stage, morals, poetry—all served as a vehicle of the modern philosophy. It ran through all the

veins of the times; it had enlisted every genius—spoke every language.”

The faith by which we lay hold of the record of divine truth is not like that which apprehends the logic of philosophy; but it is that faculty of the soul prepared for, and made commensurate with, what it is given to receive; not an intellectual power supplied with earthly knowledge, but a spiritual faculty attuned to a state of aptness and liberty to apprehend the truths revealed in the word of God. Compared with this, the highest scientific knowledge is as earth to heaven. Poetry and philosophy may be exercised in the “sharpening of the thoughts,” but they have no other kindred with the soul’s higher aspirations after the things of God. “Works are but the hem of the garment of faith, which waves abroad to the liberal observation of men, but the soft and warm substance of the garment, which enwrappeth the tender frame of our own being, and protecteth it from inclement weather and rude wintry blasts, that is faith.” Is this faith, which is the condition of salvation, learned in the schools or bred in the councils? The food on which it feeds is the nectar of heaven; it is not conveyed in the earthen vessels of human philosophy.

It is not asserted that important Christian doctrines have not been discussed in the so-called General Councils, nor, indeed, that some of them have not been of service to the Church. Those of Nice and Chalcedon confessedly were; but the value of their decisions “depends, not on their authority, but upon their conformity to the word of God.” At times when error and despotism prevailed, their public deliberations were means of arriving at the truth, and resulted in some good. The doctrine of the person of Christ was settled at Nice, A. D. 327; but they have more often debated over dubious traditions, and promulgated dogmas which Christendom has rejected, and in respect of which the Councils have not agreed with one another.

The Nicene creed, accepted by all Christendom, is in conflict with the Council of Chalcedon. The decretals of Isidore, which the Council of Trent and the Roman Church have set forth as the grounds of the Papal power, are declared by “the unwavering criticism of the modern civilized world” to be “a gross imposture.” The Apocrypha was incorporated into



the sacred canon at the fourth session of the Council of Trent ; but, at the Reformation, it was rejected by Protestants as forming no part of the Jewish oracles. The Council of Carthage committed the same error in the year 397, and so did the Council of Hippo, which met four years earlier. But these writings, which bear internal evidence of their apocryphal character, which, according to their own terms, advance no claim to inspiration, and which were not quoted by the Saviour or his Apostles, have never been enumerated in the books of holy scripture by the Jews or the early Fathers. Councils have not defined the authorship of any of the sacred books ; but they have recognized the text of the Vulgate as sacred, though it is replete with confessed and manifold errors. The truth is, inspiration does not reside in councils, but it does dwell in the revealed word of God. Since the days of the Apostles, councils have not met by divine direction, nor pronounced decrees by inspiration. There was one inspired Council—the first ever held in the Christian Church—which was convened at Jerusalem, and was composed of “the Apostles and elders.” “When there had been much disputing,” by Cerinthus and other Pharisees, who “labored to unite the law and the gospel, and to make the salvation promised by the latter dependent on the performance of the rites and ceremonies prescribed by the former,” the Council declared its inspired judgment against the error. *Peter* first showed how, without any right of circumcision, God had made choice that “the Gentiles should hear the word of the Gospel and believe.” *Barnabas* and *Paul* then related what miracles and wonders God had wrought among the Gentiles by them ; and then *James*, who presided in the Council, pronounced the final decree, “*that we trouble not them, which from among the Gentiles, are turned to God.*” Acts xv, 19. Well would it be if all ecclesiastical councils had adhered to that inspired sentence. It is asserted by Rome that *Peter*, before this Council sat, had received his commission and title from our Lord, which gave him pre-eminence in the Church ; but, so far from his asserting it, he assumes the lowest place in the Council, does not preside in it, is mentioned by *James* not by any title, but by his name of “*Simeon*,” and he, with the other Apostles, assents to the occupancy of the chief place in the Council by the Apostle *James*. The decree

sent forth from that Council, with the letter and messengers of the Apostles and brethren, allayed a wide-spread disputation, established many in the faith, and the Church had daily accessions of believers. It was not a bull or encyclical of Peter as pope; but a letter of all the Apostles and Elders who composed the Council, written after this manner: "The Apostles and Elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia." Acts xv, 23. It had been revealed to Paul that his mission was to preach the Gospel to the Gentiles, and, according to this revelation, he had journeyed to Jerusalem to attend the apostolic Council, and there, in the public assembly, as well as in private conferences with eminent men, he proclaimed how God had blessed his ministry among the heathen. "They saw," says he, "that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was to Peter." Gal. ii, 7. He was sent to preach it to the Gentiles and Peter to the Jews. The latter went to Antioch, where Paul "withstood him to the face, because he was to be blamed." He could not, therefore, have been thought to be chief among the Apostles, nor endowed with the faculty of infallibility.

The claim of the Councils to represent the Christian world is absurd. After the fourth century only Bishops were admitted; the lower clergy and the laity being excluded. It has been justly observed that, in the strict and proper sense of the term, no Œcumenical Council has ever been held. But there were seven councils admitted to be œcumenical both by the Greek and Latin Churches. Rome adds twelve more, making nineteen in all. The beginning of the system is traced to the Council at Jerusalem, composed of the Apostles and Elders; but that differed from all others in that it was under the special inspiration of the Holy Spirit. From that time until the middle of the second century, no such assembly was convened. After the middle of the second century there were synods or councils, composed of representatives from particular districts, but none comprising delegates from all parts of Christendom. On the theory of Romanists, the Pope can convene a general council; and, when convened, it represents the Church universal, because they exclude from the pale of the Church those who are not Roman Catholics. But such a supposed council

is now, even according to a confession of a Roman Catholic, "a chimera." "The ablest advocate of the Papal theory whom the Roman Church has ever produced—Joseph de Maistre—declared, '*Que dans les temps modernes un Concile Œcumenique est devenu une chimère.*'" Gregory of Nazianzus, who presided for a time over the second Œcumenical Council, said: "I am inclined to avoid conventions of bishops; I never knew one that did not come to a bad end, and create more disorders than it attempted to rectify." How can men with unregenerate natures, with deceitful and deceivable hearts, represent the Christian Church? Natural sinfulness and alienation from the love of God are not qualities that fit men as representatives of Christianity. "God resides among his own." Those alone who have received the word of doctrine, reproof, correction, and instruction in righteousness, and who have been conformed to the image of Christ through the blessed influences of the Spirit, belong to that holy communion called the Church, and are alone fit to represent it. Yet secular princes and rulers have found place in the councils, and because they saw their thrones tottering, have offered their adherence to the Church in return for her support. They looked for the continuance or advancement of political dominion in return for their alliance with the Church. Many who were ignorant of the principles of Christianity have thus "prostrated themselves at the feet of the chief priest of Rome." While any thing was to be gained by such secular alliance, the Roman Church was quick to seize the apparent advantage; but, in the ninth century, when disunion had every-where weakened the civil authority, when the crown of Charles was broken, "and its fragments scattered over his former empire," then the forged decretals of Isidorus appeared. The impostor who had fabricated these pretended decrees used the barbarous Latin of the ninth century, and in them he makes the ancient bishops of the classic times of Tacitus and Quintillian speak the corrupted language of his own day. He blindly attributed to the Romans, under the Emperors, the obsolete customs of the Franks. His Popes quote the Bible from the Latin translation of St. Jerome, who lived several hundred years after them; and he makes Victor, Bishop of Rome in 192, write to Theophilus, who was Archbishop of Alexandria in 385! It is unimpeached history, that

the Popes did not blush to lay claim to the alleged verity of this transparent imposture. For ages it was "the arsenal of Rome," and the Vatican resorted to it for barriers of defense and weapons of attack. It was authoritatively proclaimed as the strength of the whole Roman cause, and the basis on which the pontifical system of later days was built. Yet the fabulous character of these false and pompous decrees has been demonstrated, and is even admitted by enlightened Catholics.

The Council of Constance was called to put an end to the schism caused by the several claimants of the Papacy, and which had lasted for thirty years. The pretended heresies of Wiclif and Huss were condemned, and, notwithstanding the assurances of safety given him by the Emperor, Huss was burnt. A point warmly debated was, whether the authority of an Œcumenical Council was greater than that of the Pope. A few years subsequent, the Council of Basle declared that "a General Council is superior to a Pope." This Council and the Pope were for years in conflict; the one persisting in its sessions at the place of convocation, and the other plotting for the dissolution of the Council. At length the Council declared the Pope contumacious, and suspended him from the exercise of all jurisdiction, temporal and spiritual. He, however, continued to be generally recognized as the lawful Pope, during the subsequent four years, till he died. A writer in the *Edinburgh Review*, for October, 1869, has shown that the present Council at Rome is not any Œcumenical Council at all, but is only a "fantastic," Papal and "revolutionary" assembly. In its convocation the Pope has not adhered to the traditions and precedents necessary to constitute a General Council. It "has been summoned by a priest, without advice or concert with any sovereign—convoked, not in any free town or neutral territory, but in the actual palace of the very Pontiff whose authority it is intended to exalt;" and it contains "not one of those representatives of Christian States, whose presence in all former Councils was an essential feature of such assemblies." It is in no sense, therefore, entitled to the appellation of "Œcumenical," but is simply a prelatical assembly of some of the dignitaries of the Papal Church.

While we would speak with all kindness and charity of the deluded men who conscientiously adhere to the communion of

Rome, yet we arraign that Church before the bar of history as antiapostolic and antiehrastian. No warrant from Christ, the Apostles, or Scripture, can be found to sanction her heresies, excuse her persecutions, or apologize for her great defection from Christianity in withdrawing the Bible from her people, and erecting in its place the follies, mummeries, and dogmas of human invention. True Christianity, civilization, and the progress of enlightenment must wage continual war with her. "Such a Church, though it wear the awe of vast ages; though the cloud of one thousand years veil its mysterious dome; though saintly faces look on you from painted window and pictured ceiling, and stories of heroic and martyr piety are lettered and figured all over the marble column and frescoed wall; though music, like rift of angelic anthem, breathes through its long-drawn aisles and fretted vaults—nothing can save." As certainly as the sun dispels the darkness of night and the mists of morning, so will truth triumph, and the last vestige of error disappear before the pure light of the word of God. The press is giving new wings to that word, and before its power, whatever opposes it in the ecclesiasticism of Rome must give way. It is the perpetual well-spring of religious life to the soul, and the only text-book of true Christianity in all the world.

Who are they that have loved this book, and have believed its sublime truths? They are Prophets and Apostles, the Fathers and martyrs of the Church; the holy and the good of every age. They are that glorious, unnumbered company, discerned in apocalyptic vision by the banished Apostle from that isle in the *Ægean*. They are that Church of believers which is the bride of Christ. They are that line of faithful followers of their Master which is traced from the days of Paul, through the catacombs of Rome, where their memorials still survive; through the dens and caves of the earth, where their bodies await the morning of the first resurrection; through the recesses of the Alps; over the plains of Smithfield, and along the gray moors of Scotland, whence their triumphant spirits ascended in chariots of fire. They are those who have declared plainly that they desired "a better country, that is, a heavenly;" who have feared the Lord, and spoken often, one to another, of the universal theme of the Cross, and the key-note of whose sweetest hymns still rings with the love of

the Redeemer. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." We will glance along the history of the Councils in vain to find nobler names, or spirits brighter with the luster of personal piety.



ART. VI.—THE TWENTY-SECOND PSALM,  
AS ILLUSTRATING THE SUBJECTIVE METHOD OF PROPHETIC  
CHRISTOLOGICAL REVELATION.

IN developing the thought proposed as the theme of this article, we will first notice the Messianic import of the agonistic portion of the Twenty-second Psalm, and then call attention to the connection of its historic groundwork with its prophetic application, as an instance of the highest ideal Christophany of the Old Testament.

In graphic delineation of Messiah's sufferings, this wonderful psalm stands side by side with the fifty-third chapter of Isaiah. The descriptions of the Saviour's agony are so varied and minutely circumstantial, and so repeatedly quoted in the New Testament, as to leave no doubt of their being predictions in the fullest sense, resulting from a direct prescience of the events. We are overwhelmed with the contemplation of the minute accuracy of the correspondence between the prophetic foreshadowing and its fulfilled reality—the type with its historic archetype.

As to the artificial arrangement of the subject-matter of the psalm, it must be classed with the bipartites; the first division, ver. 1–21, relating to the humiliation and suffering of the Messiah; and the second, embracing the remainder of the psalm, to his triumph, and the glorious results which should follow. The first strophe should be again divided into two parts; the former, ver. 1–11, preferring the Psalmist's complaint to God in great discouragement, with a general description of the nature and severity of his afflictions; and the latter, ver. 12–21, entering more into detail, setting forth, under varied and strong metaphors, the imminent perils and unparalleled sufferings to which he is reduced. The transition from the



twenty-first to the following verses is abrupt, without example except among the most impassioned productions of the Davidic muse. Bishop Jebb says, that "from that awful complaint, prophetic of our Lord's sufferings, to the song of triumph, beginning with ver. 22, the most glorious contrast is presented which the whole book of Psalms affords." In presenting the several particulars of this psalm which relate to our present purpose, we shall follow the order of verses, somewhat in the style of commentary, this being the simplest method of attaining our object.

Ver. 1. *My God, my God, why hast thou forsaken me?* This first utterance strikes the key-note of our Saviour's agony upon the cross. Our Lord reiterated the words toward the close of his sufferings, quoting literally from the Hebrew, though conforming his pronunciation somewhat to the Syriac, or the Syro-chaldaic, as being more conformable to the dialect of the common Palestinian Jews. Matt. xxvii, 46; Mark xv, 34. Thus the Chaldee *שֶׁבַקְתָּנִי*, *shebaktanee*, instead of the Hebrew *עָזַבְתָּנִי*, *ahzabhthane*, words of the same import.

The point of the complaint is not an *infliction*, but an *absence*, a *withdrawal*, from *עָזַב*, *ahzabh*, to loosen, leave, forsake, as Psalm lxxi, 11; Isaiah xlix, 14; liv, 7. Still it is not a mere negation, but a withdrawal which seems to leave the sufferer a victim to his enemies, subject to all the consequences of their fierce malice and relentless power. This complaint, in the mouth of Jesus, describes the climax of his vicarious sufferings, the awful mystery of atonement. This *forsaking* stands opposed to the *salvation* (יִשְׁעָה) in the next hemistich, by the law of parallelism, and doctrinally, as applied to Christ, is of profound significance. It was not merely that he was *abandoned* to the death of the cross; the words have a far deeper meaning—a spiritual withdrawal of the light and consolation of the Father's presence. It was at this point that the Son of God emphatically went down to the depths of the ruin of a lost soul, so far as an innocent being could, entering into our state, bearing our sin, "SUFFERING FOR US, the just for the unjust." In the language of Dr. Pye Smith: "The tremendous manifestations of God's displeasure against sin he endured, though in him was no sin; and he endured them in a manner of which even those unhappy spirits who shall drink the fierceness of

the wrath of Almighty God will never be able to form an adequate idea." It was this central point of his agony which seemed to have baffled the human comprehensions of Jesus, and to have excited in him, while yet in prospect, the conflict of most distressing emotions, such as are described in Matt. xxvi, 37, 38; Mark xiii, 33, 34; Luke xxii, 44; John xii, 27; and Heb. v, 7. The mystery of this unfathomable depth of suffering is indicated in the interrogative sense of the Hebrew *למה*, *lamah*, literally followed by the *ינאני*, *hinati*, of the Septuagint, and by the Evangelist, Matt. xxvii, 46, *why, wherefore, for what cause*, this dreadful abandonment?

*Why art thou so far from helping me*] Literally, *far off from my salvation*. In this parallel member the word rendered *far off* corresponds to the previous word *forsaken*. The complaint of abandonment is repeated, with enlargements.

*Words of my roaring*] Words of my *groaning*, or of my *outcry*. The idea is, that God had withdrawn so far as not only not to deliver, but even not to hear his bitterest and loudest call for help.

Ver. 2. *O my God, I cry in the day time, but thou hearest not, and in the night, etc.*] The abandonment is long continued, nature must soon give out without help. Hence the suffering is greater, and the mystery of delay thickens into deeper darkness.

*And am not silent*] *There is no silence to me*; I have no quiet. I give myself no rest. Hope stimulates prayer, while restless importunity causes the divine absence to appear more strange and insupportable.

Ver. 2. *But thou art holy*] Faith rallies. Faith reasons. Faith rests herself here. God is holy, and hence he must come to my rescue, for my cause is his cause. I appeal it to his holiness. This oneness of the soul with God, of the soul's cause with his cause, was the firm rock which supported the Saviour. "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." John xvii, 1.

Ver. 6. *But I am a worm, and no man*] An object not only of pitiable weakness, but of loathsomeness and contempt, like a worm generated in putrid substances, as the word often denotes. Exod. xvi, 20; Isa. xiv, 11. "A weak worm and not strong; an animalcule generated from rottenness." *Bythner*.

So men reputed Jesus. "He hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him." Isa. viii, 2. The Hindoos, in self-aborrence, exclaim, "What am I? A worm! a worm!" In contempt of others, "Worm, crawl out of my presence." *Roberts.*

*A reproach of men, and despised of the people]* *A scorn of mankind, and despised of the nation*—exegetical of "*a worm, and no man*;" and parallel to Isa. liii, 3, "He was despised and rejected of men, . . . and we hid as it were our faces from him; he was despised, and we esteemed him not."

Ver. 7. *All they that see me laugh me to scorn]* *All who see me will mock at me.* This *mocking* (צִדָּק) is literally an imitating the sounds, or mimicry of the acts of another, for the purpose of merriment, of showing contempt and caricaturing, as 2 Chron. xxxvi, 16; Psalm xxxv, 16; Prov. xxx, 17. Compare Luke xxiii, 11, and Matt. xxvii, 28, 29: "And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate." "Then the soldiers stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!" This is the climax of all mockery.

*They shoot out the lip]* The idea is that of an opening and protrusion of the lips, somewhat as is denoted by our English word *pout*.

*They shake the head]* *They wag the head.* Another token of derision. The same word is used Psalm cix, 25, where David also prophetically speaks of Christ's treatment by his enemies. This *wagging* or *shaking* the head, *that is, moving it irregularly, like the staggering motion of a drunken man*, is often used in Scripture. The Septuagint, in the place before us and elsewhere, render it by κινέω, *kineo*, the same Greek word used by Matthew and Mark, "They railed on him *wagging* their heads." Matt. xxvii, 39; Mark xv, 29.

Ver. 8. *He trusted on the Lord]* Literally, *Roll upon Jehovah*, or, *Let him roll upon Jehovah*. It is better to take the verb in the imperative form. His enemies deride his professions of confidence in God by calling upon him now to roll, or devolve himself upon, the Lord, that is, to fully and fear-

lessly cast himself upon, or confide in, God. Their words must be understood as a bitter and heartless irony. The verse literally reads: "Let him roll himself upon Jehovah, he will deliver him; he will deliver him, for he delighted in him." With wonderful accuracy the enemies of Christ unwittingly fulfilled this prophecy, when, as if quoting these very words, they said, "He trusted in God; let him deliver him now, since he delights in him." Matt. xxvii, 43.

Ver. 9. *But thou art he that took me out of the womb*] The adversative force of כִּי, *kee*, *but*, indicates the firm stand which faith now again takes against the bitter taunts and revilings of his enemies. "*But thou art he.*" God is my Father. I am his Son. Inimitably touching and beautiful is this appeal! "*Thou art he that took me out of the womb.*" Aye, and for this very purpose. "*For this cause came I unto this hour.*" "*To this end was I born, and for this cause came I into the world.*" John xii, 27; xviii, 37. Was not the miraculous birth of Jesus an eternal pledge of the constancy of infinite, paternal love? "*The Lord hath called thee from the womb.*" Isa. xlix, 1; vii, 14; Matt. i, 23.

Ver. 11. *Be not far from me*] The absence which caused the complaint (ver. 1) still continues. Against it he urges two reasons—"Because distress is near; because there is no helper."

Ver. 12. *Many bulls have compassed me*] Here begins a description of Messiah's persecutors under the names and habits of ferocious wild beasts. Rosenmüller thinks the bulls here mentioned are of the third year. He says, the noun means a two-year-old. They were proverbially ferocious and untamable.

*Strong bulls of Bashan*] Thrupp thinks the buffaloes of Hermon and Northern Gilead are meant, which were too wild for the yoke, and exceedingly fierce; and refers to Job xxxix, 9-12.

Ver. 13. *They gaped upon me with their mouth*] They opened wide their mouth upon me. This was not an act of scorn, as *the opening of the lip*, (ver. 7,) but of threat, an expression simply of brutal ferocity, of greediness for prey. Hence the comparison which follows, as a *ravening and roaring lion*, which is a rising in the metaphor.

Ver. 14. *I am poured out like water*] My life is profusely

poured out, and cannot be recalled. Compare the phraseology, 2 Sam. xiv, 14, "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again." In its application to Christ, compare Isa. liii, 12, "He hath poured out his soul unto death." Was it not so? "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Luke xxii, 44. Especially how rapidly are the vital forces wasted by the exhausting agonies of the cross!

*All my bones are out of joint*] All my bones have separated from each other, by enfeebling the muscles and dissolving the ligaments. This is a sensation, and often, to a great extent, a fact, attendant upon crucifixion. See ver. 17.

*My heart is like wax*] See the figure in Psalms lxviii, 2; xcix, 5; Micah i, 4; Josh. ii, 11; v, 1. Fear seems to dissolve the heart when courage and resolution forsake it. Does not this describe the Saviour's soul-struggle, when he was "sore amazed," "very heavy," "troubled," "exceeding sorrowful even unto death," "afraid." Matt. xxvi, 37, 38; Mark xiv, 33, 34; John xii, 27; Heb. v, 7.

Ver. 15. *My strength is dried up like a potsherd*] "My body is like a potsherd, all whose humidity was burned out in the furnace." *Bythner*. The comparison is twofold, denoting a *shrinking* and *drying* by heat, like a piece of baked pottery, and also, proverbially, *worthlessness*, as Isa. xlv, 9; Lam. iv, 2. The former is here the idea.

*My tongue cleaveth to my jaws*] The metaphor of the preceding member of the verse is continued. The humidity of the body is being exhausted by pain. The condition here described is one that involves great thirst. This is the specialty of the description. It prophetically points to the complaint on the cross, "I thirst." John xix, 28. After the soul agony of Jesus, which reached its awful climax in the complaint, "Why hast thou forsaken me?" had passed, and nature had returned to a consciousness of its own physical condition, the specialty of the Saviour's bodily sufferings was expressed in the complaint, "I thirst." This sensation rose above all others. It was a natural result of the treatment of the body, as attested by the laws of physiology, and by all analagous facts. The Septuagint, "My tongue is glued to my throat," (λάργυγι,) followed by the

Vulgate Latin (*faucibus*) are incorrect. The version of the Liturgy reads *jaws*. But the word is מַלְכוּחָהּ, *malkohha*, *my jaws*, from לָקַח, *lakahh*, *he received*; applies to the *jaws*, because they *receive* the food.

*Thou hast brought me into the dust of death*] A strong expression for "Thou hast brought me down to the grave." On the phrase, "dust of death," compare Psalms xxx, 9; vii, 6. The verb שָׁחַת, *shahpath*, means *to set, put, place*, and sometimes takes the sense of *arrange, dispose*, and hence some would read this, "Thou hast *arranged* me (*laid me out*) for the grave."

Ver. 16. *For dogs have compassed me*] Explained in the next line by "The assembly of the wicked have inclosed me," the verse forming a synonymous parallelism. The dog in Egypt, Arabia, and the East generally is a wild, ferocious, disgusting animal, often belonging to no master, and hence never caressed or regularly fed. His physiognomy is ignoble, and his appearance haggard and disagreeable. These dogs wander in packs like wolves, and human life is in danger from them by night, hunger making them savage and blood-thirsty. Thus their habits, disposition, and appearance make them proverbial for cruelty, impurity, and baseness. Such were David's enemies. He compares them to wild bulls, dogs, and lions; fit types of the persecutors of the holy and blessed Jesus.

Ver. 17. *They pierced my hands and my feet*] Does this describe a crucifixion—the nailing of the hands and feet to the cross? Few passages of Scripture have been more contested than this. The vexed question lies in the true reading and sense of the word translated *pierced*. Jews and rationalistic interpreters have attempted to evade its Messianic application to the crucifixion, and the former have been accused of altering the word in the Masoretic text. On the one hand, כָּאֶרֶי, *kaaree*, which is the word in the present Hebrew text, has been translated *as a lion*, which the form of the word admits, taking כָּ, *ka*, (*as, like as*), for an adverb in composition with אֶרֶי, *aree*, *a lion*. The passage would then read: "For dogs have compassed me; the assembly of the wicked have inclosed me; *as a lion* my hands and my feet." But this rendering is blind, and completely destroys the metaphor. For what sense is there in the representation that dogs, or the assembly of the wicked, *like*



*lions*, had inclosed or seized *his hands and his feet*? This is not the habit of the lion, which has no need to secure the hands or the feet of its victim in order to make it an easy prey. Mudge reads it, "They make holes in my arms and my legs," and says, "The image is of a man encompassed by dogs, and extending his arms to keep them off; but they come about him, and fix their teeth and claws in his arms and legs, as they could not reach his body." But though this method of attack may be suitable enough to dogs, or to wicked men, it is not *lion-like*, and utterly precludes the rendering we oppose.

The learned Dr. Pocock, who was a strenuous advocate of the correctness of the present Hebrew text every-where, contends for it here, and argues that *כָּאָרִי*, *kaaree*, is a contracted form (from the plural *כָּאָרִים*, *kaareem*) of the present participle *Kal*, from *כָּרַר*, *kor*. This gives the rendering, *piercing my hands and my feet*. This, even Gesenius admits, is certainly possible, though extraordinary to find so anomalous a participial form; and this also is Kennicott's position. Parkhurst, in his lexicon, renders it *piercing*, or *the piercers of my hands and my feet*, and adds, "the word in this form may be considered either as a noun or as a participle." This view would suffice to establish the Messianic application of this important passage, though we still adhered to the present Hebrew text. But the probabilities seem clearly to preponderate against this hypothesis. The fact that the ancient versions expressed the word as a verb, seems decisive of the general opinion of the learned, that the original reading was not *כָּאָרִי*, *kaari*, *piercing*, (participially understood,) but *כָּאָרוּ*, *kaaroo*, *they pierced*; the difference in the form of the words being only the difference between the letters, *י*, *yod*, and *ו*, *vav*, a difference easily overlooked by a transcriber. Kennicott, in his *Dissertations*, cites four Hebrew manuscripts in which *כָּאָרוּ*, *kaaroo*, is the reading of the text, and *כָּאָרִי*, *kaaree*, the marginal reading, and adds, in closing his argument, "there seems to be but little doubt that the former word was the one originally written." De Rossi elaborates the argument. The Septuagint has *διούσαν*, *they pierced through, perforated*, with which the Latin Vulgate, *foderunt*, agrees. The Chaldæe paraphrases the word *biting as a lion*; but this is self-refuting, as is conceded on all hands, and Pocock suggests that it arose from an attempt to

combine the participial sense of כָּאֲרִי, *kaari*, with its similarity to the same form when rendered *as a lion*, and became hence the cause, not the consequence, of the double reading as in the manuscripts above mentioned. But it is not proper to enter further into a statement, in this place, of the argument on this point. The general consent of the ancient versions must, with its strong corroborating testimony, be admitted here as of more weight than the Masoretic text; or, if we fall back upon the latter, we still urge that the participial form and sense above given of the word as it now stands must be considered as encumbered with less difficulty than the modern Jewish rendering, and the only one which meets fully both the metaphor involved and the grammatical connections of the passage. Our English version, therefore, is to be accepted.

Here, then, is a wonderful precognition of the death of the cross—clearly a supernatural revelation. The description finds no literal fulfillment in the history of David, for although the teeth of the “dogs” and the “lions,” to which he compares his enemies, and the sharp death-weapons which his persecutors bore, evidently suggested the general imagery, yet the precise enunciation of this single point transcends all that facts or imagination could suggest, either in the history of David or any other person. Neither could the criminal procedure of those times, either among the Jews or any other nation, supply an example answerable to this description, for no death known in law or custom in David’s time, or ever known in the world, except crucifixion, combined the particulars here stated, especially the “piercing of the hands and feet.” The literal fulfillment was realized only in Christ when nailed to the cross, and pierced by the soldier’s spear. Zechariah (xii, 10) is the only other prophet who has specifically foretold this particular in the Saviour’s sufferings: “They shall look on me whom *they have pierced* ;” concerning which it may be observed, that דָּקַר, *dakar*, *pierced*, *pierced through*, every-where else in the Old Testament, means a literal *piercing* or *thrusting* through with a weapon, except Lam. iv, 9, where it figuratively denotes the *piercing* pains of hunger. John (xix, 37) quotes this passage from Zechariah as being fulfilled in the *piercing* of the body of Jesus by the nails and spear of the soldiers in the crucifixion, and again quotes it, Rev. i, 7. By these wounds in the hands,

feet, and side of Jesus, exhibited to the inspection of the Apostles after the resurrection, he proved to them the identity of that body which had been crucified. Luke xxiv, 39, 40; John xx, 27. These wounds, the world over, would prove a crucifixion, but no other form of criminal execution known among the nations.

Ver. 17. *I may tell all my bones] I count all my bones.* This obtrusion of the bones was partly the effect of wasting sufferings, and partly, as Bishop Mant expresses it, "of the distending of the flesh and skin by the posture of the body on the cross."

*They look and stare upon me]* That is, my enemies do this. The use of two words so nearly synonymous (רָאָה and נִבֵּט) *look* and *stare*, is for intensity, and denotes *close watching*. It was the custom to watch the cross while life remained in the victim, to prevent the surreption of the body. The usual guard of soldiers is mentioned by John, (xix, 23.) In the case of Jesus they had cause to fear a popular outbreak in order to rescue the body, and hence the closer watch. Naturally enough, and with minute historic accuracy, Matthew records, "And sitting down they *watched* him there." "The Centurion, and they that were with him, *watching* Jesus." Matt. xxvii, 36-54. See ver. 14. רָחַק, *rahah*, may also be taken in the sense of *to enjoy*; and Mudge says, when it is constructed with כִּי, as in this text, "it has always the signification of *feasting the eyes, regaling the sight*, with the misery of another;" and renders it, "*They see, they indulge their sight on me.*" Cf. the phrase, "*Seen my desire on mine enemies,*" Heb., "*Looked on mine enemies.*" Psalms liv, 7; lix, 10; xcii, 11; and cxviii, 7.

Ver. 19. *They part my garments among them]* It was customary to give the garments of the criminal to the soldiers or executioners. But nothing of this kind ever actually transpired with David. His garments were never divided among his persecutors, nor did they ever cast lots for them. But he here describes himself as one already stripped for execution, whose clothes are even now distributed among his executioners. Of Jesus only was this literally true. Under the eye of Jesus, the soldiers, in brutal indifference to his sufferings, sit down beneath the cross, and literally, though unconsciously, fulfill this

wonderful prophecy. Matt. xxvii, 35; Mark xv, 24; John xix, 23, 24.

*Cast lots for my vesture*] This is an additional and more minute circumstance in the description. Not only the casting of lots, but even the particular part of the raiment for which the lot was cast, is designated. The כְּבִישׁ, *leboosh*, here denotes the *tunic* or under garment, worn next the skin; as בִּגְדֵי, *beged*, in the previous member of the verse, denotes the outer garment, the *mantle* or *cloak*, which, being simply a quadrangular piece of cloth, could be easily divided; but the tunic, answering in fashion somewhat to a man's shirt, could not be divided without destroying its value. In exact agreement with the Hebrew prophet, John (xix, 23) specifies the *tunic* (χιτών) as the part of the Saviour's raiment for which the soldiers cast lots; but Matthew and Mark speak only in general terms, Matt. xxvii, 35; Mark xv, 24, using, ἱμάτιον, *himation*, in the generic plural to denote *garments*, *raiment*, without specifying any one part, which is not unfrequent, as Matt. xxiv, 18; xxvi, 65; Mark xv, 20, etc.

Ver. 19. *But be thou not far from me, O Lord*] The absence of Jehovah is still lamented and deprecated, as in verses 1, 11. The adversative sense of וְ, *ve*, (*but*), here well indicates that this absence, this divine withdrawal, is the cause of all his distress, which can find no relief till God shall return. Luther, before appearing at the diet of Worms, cries out in private agony of prayer, "O Lord, why dost thou tarry? My God, where art thou? Come! come!"

*O my strength*] The noun is in apposition with Jehovah in the preceding member. He appropriates to God the title which best suits his helplessness.

Ver. 20. *Deliver my soul from the sword*] *Rescue me from instant destruction.*

*My darling*] Literally, *my only one*. As if he would say, *that which is dearest to me, my all*; that is, *my life, my soul*, as in the previous member, to which it is here parallel.

Ver. 21. *From the lion's mouth*] Wicked rulers, whose power is used to devour, not protect, the innocent. See Prov. xxviii, 15; Jer. l, 17. The suppliant is as one upon whom the lion had already opened his mouth.

*For thou hast heard me from the horns of the unicorns]*

"That is, *hearing thou hast delivered me*, the cause being put for the effect." *Bythner*. The same Hebraistic form occurs, and is applied to Christ, Heb. v, 7, *εἰσακουθεὶς ἀπὸ τῆς ἐνλαβείας*, *he was heard from the fear*, or, *from his fear*; that is, *heard favorably*, and hence *delivered from the object of his dread*. The Septuagint reads, "Save me from the lion's mouth; and my *low estate*, or *humiliated condition*, (*ταπείνωσιν*,) from the horns of the unicorns." Cf. the word Luke i, 48. This lowest point of Christ's suffering was called his *humiliation*. Acts viii, 33. "If any ask how this may be applied to Christ, whom the Father delivered not from death, I answer, that he was more mightily delivered than if the danger had been prevented, even so much as it is more to rise from death, than to be healed of a sore sickness. Wherefore death prevented not Christ's rising again from bearing witness at length that he was heard." *Calvin*.

The sufferer has now reached the vertex of his agony. He stands before the open mouth of the lion, and the threatening horns of the gaping wild bulls, (unicorns.) Instant death, or instant rescue, must follow. Nature can hold out no longer, and the imagination even stands breathless in suspense, watching the issue. At this point ends the first division of the Psalm. The destiny of the sufferer is decided. The absent Jehovah reveals himself. The hidden arm is "made bare," the withdrawn presence is restored. The next utterance of the Psalmist is the key-note of victory and gratitude, of brotherly confidence and fellowship. From the mouth of the lion he exclaims, "I will declare thy name unto my brethren; in the midst of the congregation (Church, Heb. ii, 12) will I praise thee." Ver. 22. Bishop Horsley would terminate the first strophe with *unicorns*, and begin the second with, *Thou hast heard me*; thus—

Save me from the mouth of the lion,  
And from the horns of the unicorns.  
—Thou hast answered me!  
I will declare thy name, etc.

The transition is beautiful and highly impassioned. The remainder of the Psalm is taken up with descriptions of the deliverance and triumph of Christ, the joy which this event shall occasion to all the earth, the wonderful spread of the

Gospel among the nations, (ver. 27-29,) and the establishment of the true Church throughout all generations, (ver. 30-31.) We have not space for the remainder of this incomparable Psalm, on which it is not our object to write a general comment, but only to call attention to its wonderful agonistic utterances, on which our proposed argument depends.

#### ART. VII.—INSPIRATION OF ALL SCRIPTURE.

Πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ. 2 Tim. iii, 16.

THE common rendering of this passage has been much disputed, and it is a grave question whether it can be textually or grammatically defended. An *ἐστί*, it is said, is understood. By this is meant, not a defective reading, or failure in the text, but an understood grammatical or idiomatic ellipsis. But is this substantive verb to be regarded as connected with *θεόπνευστος*, or with *ὠφέλιμος*? If with the former, it will give the common translation, (other difficulties being overlooked,) namely, "all Scripture is inspired," etc. If *ἐστί* is to be understood with *ὠφέλιμος*, then it would mean, "all inspired Scripture is also profitable," etc. *θεόπνευστος* becomes, in this latter case, an attributive, and *ὠφέλιμος* a predicative adjective; or, in other words, the first belongs to the subject of the sentence. So Alford takes it, and Theodoret among the early commentators, together with some who are most eminent among the modern. The view is strongly favored by the nature and usage of the words. As connected with *θεόπνευστος*, such an ellipsis of *ἐστί* would be a very unusual thing. There is, on the other hand, a Greek idiom that almost always omits the copula *ἐστί* in the case of certain adjectives, which, from their frequent use in such connections, are regarded as having a verbal or predicative force rendering its expression unnecessary. They are such words as "*ετοιμος, φροῦδος, αἰτιος, ῥάδιος, δυνατός, ἀγαθός*," etc.: *it (is) ready, it (is) easy, it (is) possible, it (is) good*, etc. The list may not be reducible to any precise or definite number, and *ὠφέλιμος* may not be found among them expressly mentioned



in any grammatical work, but it is of the same nature with the others mentioned, and, from its commonness, the very kind of word to be thus used, carrying with it a predicative force which supplies the ellipsis.\* “All Scripture given by inspiration is also profitable,” *καὶ ὠφέλιμος*; it is the *καὶ* intensive, and at the same time copulative and additional: “not only inspired, but also profitable.” It is the assertive *καὶ*, commencing a declarative or predicative clause, but connecting it with the previous attributive epithet: “All inspired Scripture (besides being inspired) is *also* profitable,” etc. It is, moreover, the *καὶ* inferential: “All inspired Scripture is *therefore* (besides being inspired, and as a consequence of its inspiration) profitable *also* for doctrine,” etc. It may also be regarded as equivalent to *ἀλλὰ καί*, (see examples, Hoogeveen, KAI xvii,) or, *οὕτω καί*, as in Acts vii, 51, *ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς*, “as your fathers, so *also* you.” Bloomfield says, that the interpretation thus brought out—namely, that which gives *θεόπνευστος* to the subject of the sentence—is not permitted by the *καί*. It would be more correct to say that it is demanded by it. To regard *καί* as merely copulative here, connecting simply the two epithets *θεόπνευστος* and *ὠφέλιμος*, would throw them both into the predicate: “All Scripture is inspired and useful,” etc. Such a construction, besides stripping *καί* of all its illative force, would bring *θεόπνευστος*, as well as *ὠφέλιμος*, into a direct grammatical relation to *πρὸς διδασκαλίαν*, *πρὸς ἐλεγχον*, etc. But this makes an awkward, and scarcely admissible, sense; though, on such hypothesis, grammatically unavoidable. To prevent it, the order of the words would have to be changed thus: *θεόπνευστος πᾶσα γραφή καὶ ὠφέλιμος προς. κ. τ. λ.*

In defense of the common interpretation, it is said that *πᾶσα γραφή* is only another expression for *ἱερὰ γράμματα* used just above, and which was the common term for the whole of Holy Scripture as embraced in the well-known Jewish canon. This is done to take away the universality which would, other-

\* This construction is generally with a neuter or impersonal subject, or with the first person, as *θαυμαστὸν*, *it is wonderful*, *ἔτοιμος ἐγὼ*, *I am ready*, though sometimes otherwise occurring. The view above taken is, therefore, not deemed conclusive, though the usage would seem to furnish some reason for the omission of *ἐστὶ*, especially in the somewhat peculiar New-Testament Greek. It cannot easily be explained in any other way, except, perhaps, as affected by the Hebrew or Syriac idiom, in which the copula or substantive verb is so largely omitted.

wise, make such a sense wholly inadmissible. For Paul, certainly, does not mean to say, "all scripture," or all writings whatever, without any limitation to the phrase. But γραφή in the singular, and without the article, is not thus used for the Jewish canonical Scriptures, as though the bare employment of it would exclude every other idea from the mind of the reader. When thus used for the Old Testament writings, it always has the article, and is most commonly in the plural. It would be ἡ γραφή, or αἱ γραφαί, or it would read here, πᾶσα ἡ γραφή. If it be said that the article is omitted because θεόπνευστος, as a descriptive epithet, rendered it unnecessary, that could only be on the ground that θεόπνευστος is an attributive, and not a predicative, adjective. Should we mean to say, "All Scripture (meaning the Jewish canon) is inspired"—this would require the article: πᾶσα ἡ γραφή θεόπνευστος ἐστίν. The other expression, "All inspired Scripture," does not need the article in Greek, because the attributive epithet, of itself, sufficiently limits and defines it.

All the ancient versions, as well as the best of the ancient interpretations, support this view. Thus the Vulgate has it: "*Omnis Scriptura divinitus inspirata utilis est*,"—"All Scripture divinely inspired is profitable for teaching," etc. The Peschito Syriac gives the same sense, and can only be thus translated, "All Scripture that is written by the Spirit (or in the Spirit) profitable is the same for teaching, for reproving, for direction, for the education which is in righteousness."

The Philoxenian Syriac version is chiefly valuable on account of its close adherence to the Greek text. In this aspect, therefore, its translation is important, as showing, not only the state of the best and commonly received Greek text of that time, (A. D. about 600,) but also what was then regarded as the truest and most faithful interpretation of it. While differing much from the Peschito in the use of different words, it gives the same idea of the passage: "All Scripture *in-breathed from God* (following closely the Greek θεόπνευστος) is also profitable for instruction," etc. Its particle ⲉ [et] has the same inferential and epidotic force as the Greek καὶ—and *not only* inspired, but *also* profitable,"—or, "because inspired, *therefore* also profitable."

And this furnishes the answer to the objection that is commonly

presented : To say that "all inspired Scripture is profitable," etc., would seem, as viewed from our stand-point, like announcing a tame truism, useless, because no one would think of controverting it. But such objection comes from giving no force to the *καὶ*, or from regarding it as a mere copulative, and nothing more. It is illative, *αἰτιολογικόν*, giving a reason : "All inspired Scripture is, therefore, (on that very account or by reason of its being inspired,) profitable for teaching," etc.

This may be better seen by endeavoring to go back to the old stand-point. In modern times we agitate much the question of the plenary inspiration of the Scriptures, and it therefore comes strongly to us that this is the important truth asserted here. But that was not a question in Paul's time, either with himself or with the one to whom he writes. It was another truth he wishes to establish, namely, that every part of the Old Testament, the acknowledged *ιερά γράμματα*, the Holy or Inspired Scripture mentioned above as known to Timothy, was profitable for doctrine, etc., and for this very reason, because it was inspired or God-given. Not one jot or tittle of it was given in vain. All of those Old Testament stories which Timothy had learned in his childhood (*ἀπὸ βρέφους*) from his mother Eunice and his grandmother Lois, were good and profitable for his ministry. Their inspiration was taken for granted on both sides. The story of Hagar, which Paul allegorizes—the blessing of Isaac—the details of the tabernacle and of the wilderness worship—were all profitable for instruction as well as the psalms or the prophecies, and, therefore, Timothy is encouraged to study them as he (Paul) had done.

So far as the other doctrine is concerned, (the doctrine of the true inspiration, now become the prominent one, and presenting the prominent question,) it is doubtless supported here, and all the more strongly, we think, from the fact of its being assumed as the unquestioned ground of something else—the direct assertion intended being the universality of the profitableness, rather than the universality of the inspiration of the *ιερά γράμματα*, or Holy Scriptures. Their divine inspiration is admitted in the very use of the epithet. The phrase *Sacra Scriptura* has now lost much of its meaning and emphasis. The Neologist uses the term, in his flippant, conventional way, as well as the most devout believer. In the days

of the Apostle, *Sacred* Scripture meant writings inbreathed from God. To the Jew, not only, but to the early Christian, the term stood out in bold contradistinction from all earthly literature, regarded as profane in comparison with it. The other doctrine, of its universal profitableness, was the one then specially requiring to be insisted on. It is still demanded. There are those who admit the Scriptures to be inspired, some in a higher, some in a lower sense, but with the qualification that certain parts are antiquated, obsolete, of no use after Christianity appeared, or, at least, for this advanced and enlightened age. Such a view is more than hinted even in writings and speeches from modern Christians claiming to be evangelical. The fact shows that the interpretation for which we contend has not only its use, but is connected with the highest estimate we should form of the sacred writings.

That every part of inspired Scripture has its value, especially for the preacher, would seem, then, to be the doctrine taught in this passage. It is not meant that all has equal value, but that all is equally the Word of God, every part having its place necessarily in the one great message, or the one great and greatly varied system of communication through which God makes himself known in his special or remarkable, in distinction from his ordinary, acting in the world's history. This is the revelation itself, in distinction from the *writing*, which is the inspired or divinely guarded record of it. Or we may say that revelation, whether as act or history, is the exhibition of the supernatural in the world, but is not itself all supernatural. It is connected with common events as the medium of such exhibition. The natural is mingled with the supernatural, the ordinary with the extraordinary, the human with the divine, but all as forming sections and chapters of the one great narrative, regarded as a manifestation of God taking place concurrently, and in close connection, with the ordinary in nature, in history, in the souls, lives, and actions of men. Herein lies its truthfulness and consistency as a revelation for us. By such connection, however, of the lower elements with the higher, the former get a value and a dignity they would not otherwise possess. By such a marriage they are made holy, as it were, and the record of them, as parts of the great record, may be truly said to be inspired, though the history of

such subordinate parts may require no higher spiritual state, or spiritual faculties, than the knowledge, perceptions, and memories of truthful, holy men. To this end, as forming necessary links in the one unbroken narrative of redemption, or history of the kingdom of God in the world, the geography, the common recital of very common events, the proper names, even, with their often startling spiritual significance, have all a value—a high religious value—that would not belong to them out of such connection. It is thus they become parts of the one Divine Word, or manifestation of God in the world, and “profitable,” beyond all similar events in human history, “for teaching, for conviction, for education in righteousness.”

This view is well expressed by that profound Jewish critic and philosopher, Maimonides, in his Explication of the Tenth Chapter of the Talmudic Tract Sanhedrin: “It is the eighth foundation of faith that the law is from Heaven, and in this it is firmly held that *all* the law thus came down to Moses, and that all of it is from the mouth of the Almighty—that is, all of it came from God in that way which they metaphorically call the *word*. . . . And Moses wrote it all—all its chronologies, all its genealogies, all its stories, all its laws and precepts, and, therefore, was he called the scribe (Mehakkek); and (in this respect of its coming from God) there is no difference between such passages as these: ‘*And the sons of Ham were Cush and Mitsraim, and Phut and Canaan,*’ and, ‘*The name of his wife was Mehitabel, the daughter of Mitsad,*’ and such a one as this, ‘*I am the Lord,*’ and ‘*Hear, O Israel, Jehovah thy God is one.*’ All is from the mouth of the Mighty One, and it is all the law (or teaching) of the Lord, perfect, pure, holy, true. And so it was that Manasseh became worse than all the infidels in his unbelief and hypocrisy, on account of his holding that there was in the law heart (pith) and bark, (as of a tree,) and that these chronologies and stories had no utility in them, or that they were all from Moses himself.”

In 2 Tim. iv, 13, Paul charges Timothy “to bring along with him the cloak which he had left with Karpus at Troas.” It was the *φαλλόνης*, a thick outer garment used in traveling for protection against the weather, and which the Apostle may have highly valued, either from the associations of its

former use, or from present want in the cold prison with which he was then threatened. But what inspiration is there here? says the sneering Rationalist. What need of any thing more than the ordinary human faculties and desires in prompting or giving such a message? He mistakes the matter altogether. Not far behind him is the commentator of the M'Knight school, who would defend, or rather excuse, the passage as teaching economy and attention to details, which, they would apologizingly say, is not unworthy of divine direction. The spiritually-minded reader is not stumbled at the passage, even if he can see, or imagine, no connection with what may be deemed the higher teachings of the Epistle. If, however, he is deeply imbued with the spirit of revelation, this care of Paul for his *phailonés*\*—his old and tattered cloak, it may be—will make him think of those most pathetic words, 2 Cor. xi, 27: "In labor and weariness, in watchings often, in hunger and thirst, in fastings often, in *cold* and *nakedness*." It brings before the mind the lonely traveler with this old cloak wrapped about him as he climbs the snowy mountains of Pisidia, with their wild and dangerous passes, or lies upon the stormy deck during the nights when they were tossed "up and down in Adria," or finds its need on the bleak shores of Melita, where they had to sleep by kindled fires "on account of the driving rain and because of the *cold*." Whether he had left it at Troas many years before, when, after preaching until day dawning, he took his hurried land journey across the cape to meet the ship at Assos, (Acts xx, 13, 14,) or during some much later journey not mentioned in history, cannot easily be determined. In either view the mention of this want, simply and incidentally as it seems to be made, gives power and vividness, gives a more inspiring inspiration, we may say, to all his admonitions "to endure hardship (*κακοπαθεῖν*) as a good soldier of Jesus Christ." There is inspiration in the mention of this cloak as something belonging to one devoted to the highest idea that ever inspired the human soul, and for the sake of which we might well pardon much of the trifling of Romanism, had it, indeed, pre-

\* Some few commentators would give it the sense of *satchel*, or sack for holding books. But this is a mere guess, having no extrinsic support, and inconsistent with its mention as something separate. It is not at all likely that he would tell him to bring along the book-case, and then add, the books and parchments, afterward



served to us so precious a relic. How near it comes to us! this common daily want of such a man—"a man in Christ," who was caught up to the third heavens and saw the vision of the Lord! Granted that such mention came in the ordinary course of the ordinary human faculties, still it was through inspiration; it may be maintained, as a single concrete portion of that one all-pervading, all-animating divine thought of which Paul's soul was ever full, whether in speaking of the incidents of his painful journeyings or in the utterance of ideas so new to the world, so far above the developments of any former ethics or philosophy, and which, even now, Rationalists like Strauss, Colenso, and Renan utterly fail to comprehend.

And so we may say here, as Maimonides says in respect to the incidental narrations of the older Scripture: It is all the word of God, and in this respect of its divine sanction and authorship there is no difference between such a passage as that upon which we have been dwelling, "Bring with thee the cloak that I left behind in Troas, with the books, and especially the parchments" or such a one as this, "Prophecies shall come to an end, tongues shall cease, knowledge shall be found unsatisfying, but LOVE never faileth. For now we see in a mirror shadowly, but then face to face; now I know in part, then shall I know even as I am known. Yet still endure (here and forever) faith, hope, and love—these three—but the greatest of these is LOVE." It was this divine love ever ruling in the owner's soul that rendered the cloak, the books, the parchments belonging to him, worthy objects of inspired mention; it was this that sanctified them, lifted them out of the common sphere of profane or worldly things, and made them all HOLINESS TO THE LORD.

Other examples might be given, affording similar illustrations; but the use of this, though regarded as one of the least of all, and so frequently cited as an *offendiculum* by the Rationalist, is enough to show that "all Scripture inbreathed from God is also profitable for doctrine, for conviction, for direction, for education in righteousness."

## ART. VIII.—FOREIGN RELIGIOUS INTELLIGENCE.

## PROTESTANTISM.

THE RECONSTRUCTION OF THE ANGLICAN CHURCH IN IRELAND.—The separation between the Anglican Church in Ireland and the State government compelled the former to undertake a reconstruction upon a voluntary basis. The General Synod of the Irish Church, a union of the two Provincial Synods of Dublin and Armagh, met on Sept. 14 at Dublin. It was the first Synod held in Ireland since 1713. The Provincial Synod of Armagh had met a few days previously, but that of Dublin had to be formally constituted prior to the union of the two into one General Synod. In the Upper House the Primate (the Archbishop of Armagh) presided; the Lower House elected the Rev. Dr. West, Dean of St. Patrick's and Christ Church, its Prolocutor. A protest against the disestablishment of the Church was adopted by the Lower House unanimously, while in the Upper House the Bishop of Down objected to it as unnecessary. As to finance, all parties seem to be agreed that the remainder of the old possessions of the Church, which may be retained, will require to be largely supplemented by private liberality if the Church is to be made efficient. In the matter of government, the Synod adopted a "scheme for the reform of the Provincial Synods, with a view to a union of the Bishops, clergy, and laity of the Church of Ireland in General Synod." It proposed that the clergy of each diocese should meet in a Diocesan Synod, and elect a certain number of their brethren to represent them in a General Synod, with whom were to be included one Dean and one Archdeacon for each diocese, who, with certain officers of Trinity College, Dublin, were to sit *ex officio*. The latter part of the scheme excited much discussion, and an amendment proposed by the Dean of Cashel, omitting the *ex officio* members, was carried, after an earnest debate, by 107 to 29. It was also unanimously agreed that all parochial clergy, whether benefited or not, should be entitled to vote for clerical representatives, and that the representation should be in the proportion of one to ten in the clergy

These amendments were accepted by the Lower House.

In October there was a three days' Conference of lay delegates of the Irish Church in Dublin. The Duke of Abercorn presided, and some four hundred delegates were present, including a number of noblemen, members of Parliament, and other influential and wealthy members of the Irish Church. One of the resolutions adopted was to the effect that the clerical and lay representatives should sit and discuss all questions together in the General Synod, with the right to vote by orders if demanded by three of either order at the meeting. It was explained that this recommendation of the Conference was not to apply to Diocesan Synods, but to the General Convention which is to be afterwards formed. On the question of the relative proportions of the representatives of the dioceses, and also of the clergy and the laity, a resolution was adopted that the number of lay representatives for the respective dioceses should be partly based on population, and partly on the old parochial system. As regards the proportion of clergy to laity, the following resolution was carried by an overwhelming majority: "That, in the opinion of this meeting, it is expedient that the number of lay representatives in the General Synod should be to the clerical in proportion of two to one." The clergy also had a private meeting in October, under the presidency of the Archbishop of Dublin, at which it was resolved by a large majority that the laity should have a common right with the clergy to decide on matters of doctrine and discipline in the future councils of the Church.

At a meeting of the Bishops, held in November, it was resolved to sit and vote as a separate order when they deem proper, or in other words, to have the power of vetoing any proposal with which they disagree. The majority of the laity seem to be any thing but pleased with this resolution. Another meeting of lay delegates was held at Armagh, presided over by Lord Rosse, at which it was moved by Lord Dunally, and agreed to, that the meeting greatly regretted the resolution of the bishops.

and understood "voting by order" to mean that a majority of bishops and clergy together, and a majority of lay representatives, should be sufficient to pass any motion. The meeting also strongly protested against the bishops having the power of a veto in diocesan synods. Thus a serious conflict begins to arise between the High Church and the Presbyterian element in the Church.

### ROMAN CATHOLICISM.

THE ŒCUMENICAL COUNCIL.—During the latter part of the year 1869 no important manifestations have taken place with regard to the Council outside of the Roman Catholic Church. The Bishops of the Eastern Churches, after declining the Pope's invitation, have observed an absolute silence. The hope of seeing a number of them attend had been abandoned even in Rome. Even the most sanguine among the champions of Rome did not expect more than two or three of them to be present.

In the Protestant world, several more prominent bodies have taken notice of the Papal invitation. In the United States the Moderators of the two largest bodies among the Presbyterians have sent a joint letter to the Pope, restating, in brief and mild words, the great doctrinal differences which separate the Roman Catholic from the Protestant branch of Christianity. In Germany, the Church Diet and several other societies have passed resolutions, explaining why there can be no hope of a reunion of the Protestant denominations and of Roman Catholicism, as long as the Pope occupies his anti-scriptural position.

Dr. Cumming, of London, has called forth a letter of the Pope, not to himself, but to Archbishop Manning, of Westminster, in which the permission asked for by the Doctor, to plead the cause of Evangelical Protestantism in the assembly of Rome, is refused. A second letter of the Pope, however, informs the Archbishop that any Protestants who may wish to discuss the points of difference between them and the Roman Catholic Church, may come to Rome, and that theologians will be appointed by the Pope, with whom they may confer. The only body outside of the Roman Catholic Church which contains members who may go to Rome in pursuance of the Pope's invitation are

the High Church Anglicans. Reports from Rome state that already a learned Church historian of France, Abbé Freppel, had been appointed to treat with the Anglicans.

Within the Catholic Church the opposition to the ultramontane tendencies which animate the Pope and his counselors, and will control the majority of the coming Council, has developed a much greater strength than was originally expected. An extraordinary sensation was produced not only within the Roman Catholic Church, but throughout the Christian world, by a sharp letter from one of the greatest pulpit orators of the Church, Father Hyacinthe, against the ultramontane tendencies. Father Hyacinthe, belonging to a family of the name of Loison, has been for many years a monk of the Order of Barefooted Carmelites. His fame as a preacher having attracted the attention of the present liberal Archbishop of Paris, he was several years appointed to preach the Advent course of sermons in Notre Dame, the Lent course being reserved for the representative of the opposite school of the Church—the Jesuit, Père Felix. His sermons, which were entirely extempore, ran chiefly on general topics, such as "Society," "Education," "The Family," "The Church," and attracted general attention, not only by the unusual eloquence with which they were delivered, but by remarkable liberality, which he manifested toward the Christian communities outside the Catholic pale as parts of Christendom. In many quarters his liberalism created a great uneasiness; and when, at a Peace Congress held in Paris, in 1869, he spoke in kindly appreciation of Protestants and Jews, he drew upon him a sharp rebuke from his superior, the General of the Carmelite Order. This led him to announce to the Archbishop of Paris the impossibility of his preaching again at Notre Dame, and soon afterward followed his famous letter to the General of his Order, in which he utters a bold protest against the tendencies prevailing in Rome, and renounces his monastic obedience. The effect of the letter was like a bombshell. Father Hyacinthe himself escaped from the trials of alternate applause and invective to which his stay in Paris, or even in Europe, would have exposed him, by a retirement to America. Most of the Liberal Catholics of France—the party of Montalembert, Albert de Brog-

lie, and the *Correspondant*—were sorely tried by this unexpected move, which they censured as too rash and as extreme, saying that he would have served their cause better by remaining in his place, preaching whatever he would have to say from the pulpit of Notre Dame, and leaving the authorities to dispose of him as best they could. Still his protest did not remain alone. While Father Hyacinthe felt himself bound to protest against the Council from the stand-point of a common Christianity, another sharp protest was issued in the name of the old Gallican school by one of the French Bishops, Monseigneur Maret, Bishop of Sura, (*in partibus infidelium*), and Dean of the Theological Faculty of Paris. Bishop Maret has written two volumes "On the General Council and the Public Peace," which he submits to the Council. More are to follow, but these may suffice as to the general tendency. In a circular letter to his brother Bishops he refers them to the preface of the book, written, he says, in the exercise of an episcopal right, and inspired by love to the Church and the Holy See. He has dedicated these two volumes to the Pope himself. In the letter addressed to His Holiness he writes first to excuse himself that he cannot himself be the bearer of his work, inspired, he repeats also to him, by his episcopal duty. "At the moment of the assembling of an Œcumenical Council," he proceeds, "which is called upon to perform such great tasks, and foreseeing, as I do, the sinister consequences wherewith projects might be fraught, conceived and proclaimed by venerable men who, however, do not seem fully aware of the perils of their undertaking—it appears to me both useful and necessary to draw the picture of the constitution of the Church in its greatness and perfection, and in that unchanging character which its Divine Founder intended to impart to it." He has published this book, he says, so that all may read it—the Pope, the Bishops, the priests, the people, clerics as well as laymen. "I publish them before the Council, so that they all *may have time* to read them." Briefly, the whole work, from beginning to end, is devoted to one object—to the most fervent and unsparring fight against the dogma of the Papal infallibility and to the defense of Gallicanism. "In professing all the respect due to the decisions and bulls of Sixtus IV., Alexander

VIII., Clement XI., Pius IV., we adhere to doctrines which appear to us true."

The substance of the argument is as follows:

According to the Holy Scriptures the Church is a limited monarchy, which stands under the common rule of the Pope and the Bishops. The history of the Councils is at least as much in favor of the divine right of the Bishops as of the supremacy of the Holy Chair. Freedom of discussion, vote by majority, a juridical examination of the apostolic decrees, and, in certain cases, a right to condemn the doctrines and the person of the Pope—these are rights which prove beyond all doubt the participation of the Bishops in the sovereign powers of the Holy Father. But these rights do not extend far enough to give the episcopal body a supremacy over the Pope, and the latter therefore exercises, in general, all the privileges of supremacy. He summons the Council, presides over it, dissolves it, and sanctions its decrees. In a word, he always remains the head of the Church. If, however, the changes desired by a certain school are made, the Church will cease to be a limited, and become an absolute monarchy. This would be a complete revolution; but what is truly divine is unchangeable, and, consequently, if the constitution of the Church is changed, it ceases to be divine. Pius IX., in his bull, *Ineffabilis Deus*, has himself said of doctrine, *Crescat in eodem sensu, in eadem sententia*; but the new dogma would lead to a development of doctrine *in alio sensu, in alia sententia*. It would therefore amount to a denial of the divinity of the Church. "If it were realized," exclaims the Bishop, "what a triumph would it be to the enemies of the Church. They would call the asseverations of centuries, and history itself, as witnesses against Catholicism: she would be crushed by the weight of opposing testimony; the Holy Scriptures, the Fathers, and the Councils would rise in judgment against her. They would bury us in our shame, and, from the desert, atheism would rise more powerful and threatening than ever."—Vol. II, p. 378.

A number of the French Bishops have already openly declared against the work of their colleague, and few prominent men in the Church dare to be as outspoken as he. But very large is the party, even among the Bishops, who, though in a very moderate language, do not conceal that they disapprove of the clamor of the ultramontane party for a promulgation of the Papal infallibility as a doctrine of the Church. By far the most

important manifestation of this kind is the pastoral letter issued by the assembly of nineteen German Bishops at Fulda. They wish to remind the faithful of their dioceses that

Never and never shall or can a General Council establish a dogma not contained in Scripture or in the Apostolical Traditions. . . . Never and never shall or can a General Council proclaim doctrines in contradiction to the principles of justice, to the right of the State and its authorities to culture (*Gesittung*) and the true interests of science, (*Wissenschaft*), or to the legitimate freedom and well-being of nations. . . . Neither need any one fear that the General Council will thoughtlessly and hastily frame resolutions which needlessly would put it in antagonism to existing circumstances, and to the wants of the present times; or that it would, in the manner of enthusiasts, endeavor to transplant into the present times views, customs, and institutions of times gone by."

In reply to the insinuation that there would not be the fullest liberty of debate, they say:

The Bishops of the Catholic Church will never and never forget at the General Council, on this most important occasion of their office and calling, the holiest of their duties, the duty of bearing testimony to truth; they will, remembering the Apostolic vow, that he who desires to please men is not the servant of Christ—remembering the account which they will soon have to give before the throne of the Divine Judge—know no other line of conduct but that dictated by their faith and their conscience.

All these words, like the whole of the letter, are, with admirable skill, so framed as to avoid any direct assertion that would give offense in Rome; but both parties—the ultra-montane as well as their opponents—feel that the language of the German Bishops is very different from that of the spokesmen of the Papal infallibility. The declaration of the German Bishops is the more important as—with the exception of the Jesuits and a few of their friends—it has been received by the scholars, the press, and the intelligent laity with great joy as a momentous testimony against an opinion which, among the Catholics of Germany, is extremely unpopular. The example of the German Bishops has been followed by similar letters of several prominent French Bishops, among whom are Archbishop Darboy, of Paris, and Bishop Dupanloup, of Orleans. Both

these prelates clearly indicate their personal aversion to the doctrine of the infallibility of the Pope.

Cable dispatches inform us that the council was duly opened by the Pope on the eighth of December. The solemnities are, of course, said to be of extraordinary brilliancy. The Pope delivered an allocution, of the contents of which the cable gives us a very vague idea. It is reported that about seven hundred bishops attended the opening of the Council. This, if correct, would be a large number, for, according to the official Papal Almanac, the total number of cardinals, patriarchs, archbishops, and bishops entitled to a seat in the Council amounted in 1869 to about one thousand. The numerous American element in the Council is especially notable. While at the last Œcumenical Council, that of Trent, the new world, only recently discovered, was not yet represented by a single prelate, now the American bishops, numbering in all one hundred and sixty-seven, would constitute almost one fifth of the entire hierarchy. Among them there are seven archbishops from the United States, three from British America, three from Mexico, one each from Cuba, San Domingo, Hayti, Guatemala, Venezuela, Colombia, Ecuador, Chili, Peru, Argentine Republic, Bolivia, Brazil.

None of the secular powers was represented at the opening of the Council by an official representative. All of the Catholic State governments are known to be entirely at variance with the tendencies prevailing in Rome, and which it is expected may lead to the promulgation of Papal infallibility as a doctrine of the Church. Most of them have clearly intimated that if the Council should promulgate such doctrine, or pass resolutions contrary to the rights claimed by the State government, it will lead to a radical change in the present relations between Church and State.

Soon after its meeting the sessions of the Council were adjourned until after Epiphany. Of the disposition of the Bishops little is yet known, except that the German and French Bishops mean to offer a determined opposition to the doctrine of the Papal infallibility.

#### THE EASTERN CHURCHES.

THE INTERCOMMUNION QUESTION.—One of the most important letters which has recently been published is one from

the Patriarch of Constantinople to the Archbishop of Canterbury, in reply to one written by his Grace (of Canterbury) to his Holiness, (of Constantinople,) forwarding, as appears from this reply, a copy of the English prayer book. The Patriarch's letter is dated September 26, 1869, and concludes as follows:

On descending to the particulars of the contents of the prayer book, and of the distinguished confession of the thirty-nine articles contained in it—since in the perusal of them, both the statements concerning the eternal existence of the Holy Spirit and those concerning the divine eucharist, and further, those concerning the number of the sacraments, concerning apostolic and ecclesiastical tradition, the authority of the truly genuine Ecumenical Councils, the position and mutual relations of the Church on earth and that in heaven; and, moreover, the honor and reverence due from us to those who are in theory and practice the heroes of the faith—the adamantine martyrs and athletes—since, we say, these statements appeared to us to savor too much of novelty; and that which is said, (p. 592, Art. 19,) “As the Churches of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith,” deprives the Eastern Churches of the orthodoxy and perfection of the faith—let us be permitted to say that accusations of our neighbors are out of place in a distinguished confession of faith—these statements throw us into suspense, so that we doubt what we are to judge of the rule of Anglican orthodoxy. We would, therefore, pray with our whole soul to the Author and Finisher of our salvation to enlighten the understanding of all with the light of his knowledge, and to make of all nations one speech of the one faith, and of the one love, and of the one hope of the Gospel; that with one mouth and one heart, as merciful children of one and the same mother, the Church—the Catholic Church of the first begotten—we may glorify the triune God.

The High Church party in the Anglican Church are elated with the letter, which they regard as the most important missive received by an Archbishop of Canterbury from an Oriental Patriarch. As a step toward a reunion of the Eastern to the Anglican Churches, it is considered a most valuable and important event, not the less so because the Patriarch points out, in definite language, the obstacles that hinder, or seem to hinder, intercommunion. The Patriarch's crit-

icism on the Nineteenth Article [“As the Churches of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred”] is declared to be natural and deserved, since indeed, as the Patriarch says, “accusations of our neighbor are out of place in a distinguished confession of faith.” The *Church News*, an organ of the Ritualists, assures the Patriarch that “the great majority of really devout and loyal Anglican Churchmen, clergy and laity, would not regret a modification of that Article, so as to remove the obstacle altogether with regard to the East.”

Among the manuscripts left by the celebrated Dr. Rothe was one containing a “System of Christian Doctrines,” ready for the press. The work will be published by Dr. Schenkel. The first part, which is entitled, *The Consciousness of Sin*, has just appeared. The second and third parts, which are to complete the work, will appear in the course of the year 1870.

A “History of the Religious Sects of the Middle Ages,” from the pen of Professor Döllinger in Munich, is announced as forthcoming, (*Geschichte der Religiösen Sekten des Mittelalters*.) It will contain two volumes. Professor Döllinger, who, as a Church historian, has no superior in the Roman Catholic Church, has also prepared a strong pamphlet against the infallibility of the Pope, and sent a copy of it to every Bishop of Catholic Germany.

Dr. Hefele, hitherto Professor of Catholic Theology at Tübingen, and now Bishop elect of Rottenburg, has published the first part of the seventh volume of his great work on the History of the Councils, containing the History of the Council of Constance, (*Conciliengeschichte*. Freiburg, 1869.)

One of the great Protestant Bible works of Germany, the Commentary of Meyer to the New Testament, has just been completed in a new edition by the appearance of the fifth edition of the Commentary of the Gospel according to John. This work was begun thirty-seven years ago by H. A. W. Meyer, and has been continued by Dr. Lünemann, Dr. Huther, and Dr. Diesterdiek, all of whom enjoy a great reputation as exegetical writers of great ability. Though of late this work has been eclipsed by the Bible work of Lange, which embraces within its scope a commentary to the Old as well as the New



Testament, and which, in the greatly improved shape which the English translation has received from the hands of Professor Schaff, has had in England and America an even larger circulation than

in Germany, the commentary of Dr. Meyer has, by general consent, secured forever a conspicuous place among the many great works of German theology.

## ART. IX.—FOREIGN LITERARY INTELLIGENCE.

### GERMANY.

The Roman Council has called forth an immense literature. The fourth number of a German periodical, specially devoted to the Council, carries the number of books on the Council, which it has reviewed, up to 57, and its list does not yet contain one half the total number. The great scholars of the Roman Catholic Church are almost unanimous in opposing very earnestly the Papal tendencies now prevailing in the Church, and particularly the proposed promulgation of the doctrine of Papal infallibility. The ablest work in this respect is on "The Pope and the Council," (*The Papst und das Concil*), the author of which styles himself Janus. The work has made a profound sensation. It is so manifestly a work of immense scholarship that at first some ascribed it to the celebrated Dollinger. This, however, proved to be an error, and another professor of the University of Munich, Professor Huber, is now generally regarded as the author. The work is a history of the authority possessed in the Church by the Pope on the one hand and the Council on the other, and the relation of the two to each other. Even the champions of ultramontane views must admit that they are unable to answer the book, because it would take years to study the thousands of individual cases which the author cites to show that no one can for a moment believe in this doctrine without falsifying the whole history of the Church. "For thirteen centuries," says our author, "an incomprehensible silence on this fundamental article reigned throughout the whole Church and her literature. None of the ancient confessions of faith, no catechism, none of the patristic writings composed for the instruction of the people, contain a syllable about the Pope, still less any hint that all certainty of faith and doctrine

depends on him." Not a single question of doctrine for the first thousand years was finally decided by the Popes; in none of the early controversies did they take any part at all; and their interposition, when they began to interpose, was often far from felicitous. Pope Zosimus commended the Pelagian teaching of Celestius, Pope Julian affirmed the orthodoxy of the Sabellian Marcellus of Ancyra, Pope Liberius subscribed an Arian creed, Pope Vigilius contradicted himself three times running on a question of faith, Pope Honorius lent the whole weight of his authority to the support of the newly-introduced Monothelite heresy, and was solemnly anathematized by three Œcumenical Councils for doing so. Nor do these "errors and contradictions of the Popes" grow by any means fewer or less important as time goes on; but for further examples we must refer our readers to the book itself. The blundering of successive Popes about the conditions of valid ordination—on which, according to Catholic theology, the whole sacramental system, and therefore the means of salvation, depend—are alone sufficient to dispose forever of their claim to infallibility. Neither, again, did the Roman Pontiffs possess, in the ancient constitution of the Church, any of those powers which are now held to be inherent in their sovereign office, and which must undoubtedly be reckoned among the essential attributes of absolute sovereignty. They convoked none of the General Councils, and only presided, by their legates, at three of them, nor were the canons enacted there held to require their confirmation. They had neither legislative, administrative, nor judicial power in the Church, nor was any further efficacy attributed to their excommunication than to that of any other Bishop. No special prerogatives were held to have been bequeathed to them by Saint Peter, and the only duty con-

sidered to devolve on them in virtue of their primacy was that of watching over the observance of the canons. The limited right of hearing appeals, granted to them by the Council of Sardica in 347, was avowedly an innovation, of purely ecclesiastical origin, and moreover was never admitted or exercised in Africa or the East. Many national Churches, like the Armenian, the Syro-Persian, the Irish, and the ancient British, were independent of any influence of Rome. When first something like the Papal system was put into words by an Eastern Patriarch, St. Gregory, the greatest and best of all the early Popes, repudiated the idea as a wicked blasphemy. Not one of the Fathers explains the passages of the New Testament about St. Peter in the ultramontane sense; and the Tridentine profession of faith binds all the clergy to interpret Scripture in accordance with their unanimous consent.

"To prove the doctrine of Papal infallibility nothing less is required than a complete falsification of Church history." An overwhelming mass of evidence against the infallibility of the Pope is collected in the work before us. The chapters on "Forgeries," "Encroachments," "Interdicts," "The Inquisition," "The Cardinals," and "The Curia," contain the pith of the story. The edifice, based on a huge substructure of forgeries, was gradually reared through the patient toil of centuries of chicanery and violence—each weapon being employed in turn, as occasion served, with a persistent cruelty and cunning which it would be difficult to parallel in history—till it now only awaits its final consummation, when the darling dream of the infallibilists shall have been erected by the approaching Council into an article of faith.

#### ART. X.—SYNOPSIS OF THE QUARTERLIES, AND OTHERS OF THE HIGHER PERIODICALS.

##### *American Quarterly Reviews.*

BAPTIST QUARTERLY, October, 1869. (Philadelphia.)—1. University Corporations 2. F. W. Robertson on Baptismal Regeneration. 3. Growth and History of Language. 4. Mr. Lowell's Poetry. 5. Balaam, the Prophet of Syria. 6. Exegetical Studies.

BIBLIOTHECA SACRA, October, 1869. (Andover.)—1. The Resurrection of the Body. 2. The Natural Theology of Social Science. 3. The Königsberg Religious Suit. 4. Mount Lebanon. 5. The Doctrine of the Apostles. 6. The Brethren of our Lord. 7. Rival Editions of the Text of the New Testament as contained in the Codex Vaticanus.

CHRISTIAN QUARTERLY, October, 1869. (Cincinnati.)—1. The Church of the Future. 2. Life and Times of Alexander Campbell. 3. Ancient Hymnody. 4. Œcumenical Councils. 5. Women's Work in the Church. 6. Jerusalem.

EVANGELICAL QUARTERLY REVIEW, October, 1869. (Gettysburgh.)—1. Justification by Faith. Article Fourth of the Augsburg Confession. 2. The Sabbath Question in its Historical Relations, and Bearings upon the Faith and Life of the Church. 3. Communion with God. 4. Ecclesiastical Purity. 5. Daniel and his Prophecies. 6. The Relation of the Text to the Sermon. By Dr. Kahle, Pastor at Caymen. Translated from the German. 7. Patrick Henry.

FREEWILL BAPTIST QUARTERLY, July, 1869. (Dover, N. H.)—1. The Divine Privilege to Save and to Destroy. 2. The First Resurrection. 3. Christ's Exaltation and Universal Drawing. 4. Rationalism. 5. The Doctrine of God's Special Providence. 6. Christianity a Mission Work. 7. The Doctrine of Paul and James on Faith and Works, compared with the Teachings of Christ. 8. God's Way of Salvation. 9. Impediments to Self-Knowledge.

MERCERSBURG REVIEW, October, 1869. (Philadelphia.)—1. The True Idea of Liberal Education. 2. Image and Likeness. 3. Priestly Mediation. 4. The

Relation of the Present to the Past and to the Future. 5. The Church of the Living God, the Pillar and Ground of the Truth. 6. The Liturgical Movement in the Presbyterian and Reformed Churches.

NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER, October, 1869, (Boston.)—1. Hon. Calvin Fletcher. 2. Births, Marriages, and Deaths in Portsmouth, N. H., 1706–1742. 3. Miss Frances Manwaring Caulkins. 4. The Spooner Family. 5. The Usher Family. 6. Emery—Amory. 7. Philip Welch, of Ipswich, Mass. 8. Epitaphs from "Burying Hill," Weymouth, Mass. 9. Births, Marriages, and Deaths in Lyme, Conn. 10. Papers relating to the Haines Family. 11. Church Records of Newington, N. H. 12. First Record-Book of First Church, Charlestown, Mass. 13. Milton (MS.) Church Records, 1678–1754. 14. Letters from Joshua Henshaw, Jr., to William Henshaw. 15. Documents relating to the Colonial History of Connecticut, with Notes. 16. Bibliography of the Local History of Massachusetts.

PRINCETON REVIEW, October, 1869. (New York.)—1. Morrell on Revelation and Inspiration. 2. Christian Work in Upper Egypt. 3. Recent Scholarship. 4. The Church Question. 5. Smaller Bodies of American Presbyterians. 6. Recent Discussions on the Representation of Minorities. 7. Oberlin Ethics and Theology; their Latest Exposition. 8. Materialism.—Physiological Psychology.

UNIVERSALIST QUARTERLY, October, 1869. (Boston.)—1. Hindu Philosophy and the Bhagavad-Gita. 2. The Pacific Railroad. 3. John Murray. 4. Religion and Science. 5. The Huguenots. 6. The Province and Uses of Ecclesiastical History.

NORTH AMERICAN REVIEW, October, 1869. (Boston.)—1. The Genesis of Language. 2. The Writings of Mr. Rowland G. Hazard. 3. Indian Migrations. 4. Civil-Service Reform. 5. The Coast of Egypt and the Suez Canal. 6. Paraguay and the Present War.

In the first article Mr. Fiske says: "*Wo-man* is identical with Lat. *fe-min-a*, Skr. *we-man*, a 'weaver;' with which may be compared our use of *spinster*. It was hardly more strange that the primitive Aryans should call the woman a 'weaver,' than that they should call the *daughter* of the household a 'milkmaid;' yet this derivation of the latter word has been minutely and incontrovertibly proven."

Is not *fe-min-a* plainly the feminine form of *homo*, (Gen. *ho-min-is*,) being the word *man* preceded by the article, and succeeded by the sex termination?

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### English Reviews.

BRITISH AND FOREIGN EVANGELICAL REVIEW, October, 1869. (London.)—1. Lightfoot on the Epistle to the Philippians. 2. Hugh Broughton. 3. Pilate and his Times viewed by Indian Light. 4. The English New Testament—Revision and Retranslation. 5. Curiosities of Later Biography—Crabb Robinson and W. Savage Landor. 6. "The Song of Songs"—A New Reading of its Plot. 7. Kennedy on Man's Relations to God. 8. The Philosophy of Nescience; or, Hamilton and Mansel on Religious Thought.

NORTH BRITISH REVIEW, October, 1869. (Scott's Republication, New York, 140 Fulton-street.)—1. *Juventus Mundi*. 2. The Massacre of St. Bartholomew. 3. The Different Schools of Elementary Logic. 4. Mr. Browning's Latest Poetry. 5. The Pope and the Council. 6. The Constitutional Development of Austria. 7. Literature of the Land Question in Ireland.

WESTMINSTER REVIEW, October, 1869. (Scott's Republication, New York, 140 Fulton-street.)—1. The Quakers. 2. The Poems and Prose Remains of Arthur Hugh Clough. 3. Water Supply of London. 4. Sunday Liberty. 5. The Afghan Tribes on our Trans-Indus Frontier. 6. The Natural History of Morals. 7. The Albert Life Insurance Company. 8. Compulsory Education. 9. Prostitution; its Sanitary Superintendence by the State.

EDINBURGH REVIEW, October, 1869. (Scott's Republication, New York, 140 Fulton-street, N. Y.) 1. The Ecumenical Council. 2. Freshfield's Travels in the Caucasus. 3. The Duc d'Aumale's Lives of the Condés. 4. Thornton on Labor. 5. Count Bismarck. 6. Robinson's Parks and Gardens of Paris. 7. Fergusson on Tree and Serpent Worship. 8. Diaries of Henry Crabb Robinson. 9. Indian Judges, British and Native. 10. The Victorial of Don Pedro Nino. 11. Mill on the Subjection of Women.

The eleventh article is an ample (though it might have been ampler) refutation of Mr. Mills's fallacious book, *The Subjection of Women*. That Mr. Mills's work is one-sided, overdrawing the subjection of women, and overlooking the immense "subjection of men," both in the battle of history and in the marital relation, is clearly and conclusively shown. That volume, we think, possesses slight value in the discussion.

The equality of men and women, as maintained by Mills, is shown to be unreal. "If they are precisely the same kind of beings with no differences except those which are physical, then we allow without a moment's hesitation that women are the natural inferiors of men. Equality must embrace the whole being; it cannot be taken as belonging only to a part of it. And woman is confessedly and unmistakably man's inferior in one part of her being; therefore, unless she is as unmistakably his superior in another, she can have no claim to consider herself his equal. Now it cannot be asserted for an instant that she is notably his superior in intellect; all that the boldest theorizer ever dreams of asserting is, that she is equal with him in that particular, while she is manifestly not equal to him in bodily strength and personal courage. Thus in every way in which we can put the comparison, so long as we examine the two as competitors for one prize, her inferiority is marked and undeniable." The writer might just as easily have shown man's greater strength of intellect in every department of great thought as his greater strength of body. Divide all the great productions of human intellect into three grades of high, higher, highest, and the feminine productions will be a minority in the first, a rarity in the second, a non-existence in the third. The highest score, respectively, of mathematicians, poets, orators, historians, painters, architects, generals, and statesmen, we venture to say were all males. Beyond all reasonable question, then, to the male belongs the greater strength of intellect as clearly as the greater strength of body.

But is strength the only excellence? If men's advantage is *strength*, woman's is *beauty*, and all its powerful cognates; and it be asked which is the superior excellence, strength or beauty, we reply that they are as incommensurable as a rod and a pound. Each excellence as exemplified in man and woman works for each sex a thousand reciprocal superiorities in turn. If woman is maritally a slave, so is man, perhaps, much more a slave. The duties of his family mastership often render him immensely the more worn and weary of the two. Take our high civilization and compare the life-task of a New York merchant with that of his fashionable wife!

And as for the proud dominion which, in its turn, feminine beauty overrides man, take the following case. We are conversing, in a New York watering-place, with a California lady who has read Mill, and is declaiming against the subjection of women. We reply: Madam, you are here living in a magnificent edifice built, owned, and managed exclusively by men, and yet your expenses being paid from a man's toils, you live a queen. When you depart, a carriage built by men and driven by men will convey you, with the most delicate care and reverence, to the depot. From the depot, designed by male brains, and built by hard male hands, you will be most respectfully transferred to the rail-car. Rail-car and railroad are built exclusively by male brain and muscle. While riding in it you are still a queen. Every voice softens in addressing you, and no hand dare touch you but with reverence. By car and by steamer, in the same queenly style, you enter San Francisco, a city built by men. In this queenly superiority you permanently reign through life; it is an organic reality, an imperative law laid upon subjected man by the power of Christianity and our modern civilization. For all this you repay men by simply *being what you are*, a beauty and a civilization to the race. Such is the subjection of men.

As to married woman's competence to enter into professional competition with man the negative argument is conclusive. As a woman, wife, and mother, she must pass through a variety of weakening periods that, for the twenty years that form the central period of man's manhood, entirely distance her in the race. A married woman can seldom be a permanent and successful general, statesman, or lawyer.

All this, however, fails to touch the question whether she ought not to possess some share of the power of choosing her own rulers, or whether government would not be better if the feminine side of the race had its proportion of power in molding

it. Woman may be unfit to rule, and yet be fit to select her rulers.

BRITISH QUARTERLY REVIEW, (October, 1869.)—1. National Education in Ireland. 2. Crabb Robinson's Diary. 3. Nottingham. 4. Pre-Historic England. 5. The Works of Tourgeneff. 6. Thornton on Labor. 7. Skepticism in Ecclesiastis. 8. The Later Life of De Foe. 9. The Hundredth Number of the "British Quarterly."

The fourth article in this quarterly (the organ of the English Independents) is an interesting dissertation of the ancient remains at Abury, and the celebrated *Stonehenge* on Salisbury Plain, England. These are fragments of immense masonry of hitherto unknown origin and antiquity, but usually considered to be temples of the old Druids. By comparison, however, with similar remains in other parts of the world, it is conjectured that they are invested with a much higher antiquity. The masonry is of a somewhat advanced order; the stones are so immense as to presuppose gigantic strength or powerful machinery; the stones are selected with great skill, and, huge as they are, drawn from some unknown place—certainly from no near quarry. There are indications that the builders were not idolators, but pure theists. The article closes as follows:

Even as we write, the announcement of the discovery, in the South of France, of the relics of a gigantic race of *quasi* human beings, marked by osteological peculiarities hitherto undreamed of, has been made with such precision as to attract the attention of the French *Institut*, and M. Lartet has been commissioned to ascertain and report on the facts. There is much to lead to the belief that we are about to witness the opening of a hitherto unread chapter in the history of our predecessors in the dominion of the planet Earth.

LONDON QUARTERLY REVIEW, October, 1869. (Scott's Republication, New York, 140 Fulton-street.)—1. Islam. 2. Isaac Barrow. 3. Higher and Lower Animals. 4. The Byron Mystery. 5. The Water Supply of London. 6. Lord Lytton's Horace. 7. The Reconstruction of the Irish Church. 8. Sacerdotal Celibacy. 9. The Past and the Future of Conservative Policy.

The argument in defense of Byron against the charge of incest appears, we are glad to say, as it now stands, conclusive. The sole basis of the charge is Lady Byron's own statement, which is precisely neutralized by Lady Augusta Leigh's own accepted purity of character. Then as exculpatory facts we have, 1. Lady Byron's own statement, through her own authorized spokesmen, that incest was not among the charges she had to bring; 2. Lady Byron's long subsequent intimate friendship with Mrs. Leigh; and, 3. Lady Byron's known peculiarity, in spite of her great active benevolence, of taking sudden and irrevocable piques against her former favorites.



*German Reviews.*

STUDIEN UND KRITIKEN. (Essays and Reviews.) 1870. First Number. *Essays*: 1. BEYSCHLAG, The "Vision-Theory," and its most Recent Defense. 2. KOSTLIN, Religion and Morality in their Relation to Each Other. *Thoughts and Remarks*: 1. CROPP, The Pericope on the Cananean Woman. 2. LAURENT, The Results of Tischendorf's Imitation of the Alexandrine Manuscript of Clement of Rome. 3. FRIEDLANDER, A Picture of the Saviour from Constantinople. *Reviews*: 1. MUCKE'S "Dogmatik des neunzehnten Jahrhunderts" reviewed by BECK. 2. KLOSTERMANN'S *Untersuchungen zur alttestament. Theologie*, reviewed by Riehm.

The reality of the resurrection of Christ has recently been, in Germany, the subject of an animated controversy. The rationalistic theologians, who deny the existence, and even the possibility, of miracles, have tried three different methods to explain away the reality of the resurrection of Christ. Either after the precedent of Reimarus, the author of the *Wolfenbüttele Fragments*, the whole narrative was declared to be a fraud, by means of a secret removal of the corpse by the disciples; or the death of Jesus was maintained to have been merely apparent, and his reappearance therefore an entirely natural event; or the reappearance of the risen Christ was finally explained as a vision, produced by the nervous excitement of the disciples. The first two of these explanations have found no keener opponent than Dr. Strauss, and have since had hardly any champion of note, and the present rationalists mostly adhere to the last-named method, the "vision theory." The fullest defense which has yet been presented of it is to be found in a work by Dr. Carl Holsten, entitled *Zum Evangelium des Paulus und des Petrus*, (Rostock, 1868.) The author had, as long as seven years ago, defended this theory in an article of the "*Zeitschrift für wissenschaftl. Theologie*," (1861,) which was classed by the orthodox theologians among the best productions of the Tübingen school. He was, in particular, answered by Prof. Beyschlag, who undertook to prove that the Apostles knew very well how to distinguish between visionary and real appearances, and that therefore there was no reason to assume a self-delusion. Dr. Holsten, in the above-named work, defends his views against the replies, and develops them further. Prof. Beyschlag was thereby induced to go again over the whole ground, and after fully stating the theory of Dr. Holsten, to undertake anew an elaborate defense of the reality of the resurrection of Christ. The articles are to be continued and completed in the next number.

## ART. XI.—QUARTERLY BOOK-TABLE.

*Religion, Theology, and Biblical Literature.*

*The Epistle of Paul to the Romans.* By J. P. LANGE, D.D., and Rev. F. R. FAY. Translated from the German by J. F. HURST, D.D. With additions by P. SCHAFF, D.D., and Rev. M. B. RIDDLE. 8vo., pp. 455. New York: Charles Scribner & Co. 1869.

IN the Book of Romans, as in Genesis, Dr. Lange comes forth himself, and Dr. Schaff seasonably assures us that both Dr. Hurst, the translator, and himself, the reviser, have taken special care to make Lange always speak intelligible sense. In this effort their success has been scarce complete. Were we to quote any paragraph from Dr. Hodge, it would at once reveal its own clear meaning. But there are plenty of passages of which we freely confess that, though we have performed a considerable amount of reading upon the subject they treat, we doubt what they mean, and which, if quoted, would be scarcely intelligible to our readers. Lange has succeeded well in the Introduction, which is comprehensive and erudite. We know nothing of the kind that surpasses it. The analysis of the book is complex and prolix. An analysis or scheme of a work fails of its object if it is not brief and lucid. We would as readily read the Epistle itself as Lange's summary of it. The textual criticisms are the most valuable parts of the volume. The Homiletical scrip-scrap are entirely out of place in the book. The Exegetical is generally valuable.

As to its theology, which, in a commentary on Romans, is of prime importance, it is exclusively and entirely Calvinistic. Arminian Dr. Hurst is allowed to do the machine work of translation and gathering the homiletical scraps; but he is safely put under keepers, and in the commentary itself no Arminian is allowed to say a word. To the eye of a well-read, clear-minded Arminian the imbecile and self-contradictory attempts to delineate the boundaries between the divine and human in the divine government appear worthy of compassion. Only one thing can be said in their favor; they acknowledge their own failure. But even here they make a sad mistake in not perceiving that the difficulty lies not in the thing, but in themselves, as stultified by a system. They admit that Calvinism is a contradiction, and yet claim that, contradictory or not, it is to be believed. But if Calvinism claims to be exempt from the law of non-contradiction, so may Arminianism or any other *ism*, and thus all reasoning is at an end. A contradiction asserts the prior of two propositions to be

false; and Calvinism, by contradicting itself, asserts itself to be false.

Dr. Schaff's self-contradictions in his share of the commentary are of the very frankest and most transparent nature. Thus he tells us, p. 329: "Those expositors who would limit the sovereignty of the Divine will by human freedom, and deduce salvation *more or less from the creature*, must do great violence to the text if they make it accord with their systems." But, 1. There are no commentators who *limit Divine sovereignty by human freedom*. It is not Divine sovereignty which Arminian divines (for these it is whom Dr. Schaff is here inexcusably misrepresenting) hold to be limited by human freedom, but *the exercise of that sovereignty*. We believe that God is absolute sovereign both over nature and free agents; but we believe that he does most freely limit the exercise of that sovereignty by the laws which he has established both of nature and of agency. This is all our system claims, and this much Dr. Schaff and Calvinism are obliged to acknowledge. 2. The absolute exclusion of all deduction of "salvation," more or less, "from the creature," is the grossest and stupidest fatalism. It is contradicted by all Scripture, and contradicted, on the very next page, by Dr. S. himself, where he exhorts "each to make his own election sure, and to *work out his own salvation*." If a creature should do as here exhorted, work out his own salvation, would not his salvation be in some degree "more or less deduced from the creature?"

Again, on page 313, Dr. Schaff says, "He only is unrighteous who is *under obligations which he does not fulfill*; but God is *under no obligations to His creature*, hence can do with him what he will, (ver. 14-29.) God's will is the absolute and eternal norm of righteousness, and all that he does is necessarily right. There is no norm of righteousness above him to which he is subject, else were God not God."

At this piece of absolutism we stand aghast. A creator, forsooth, is under no more "obligation" to pursue one course than another with his creatures! One course is as right as another, and any other course is as right as this one; so the distinction of right or wrong as to the Divine character and conduct is obliterated, and the moral attributes of God are effaced at one fell swoop. Of course, the man who holds this absurd and abominable doctrine need not be troubled at the doctrine that God decrees the sin and damns the sinner. The imagination of a devil cannot conceive a course which God might not just as rightfully pursue as any other

course. Why, then, does Dr. Schaff attempt to show, as he elaborately does, that of all possible courses God takes just the one that is *the intrinsically right one*? If righteousness consists in the fulfillment of obligation, and God can be under no obligation, then God can possess no righteousness. And if God, as being under no obligation to his creature, can so "do with him as he will"—that any way of willing would be right and equally right—then, surely, there can be no one particular "norm of eternal right." If a creator, finite or infinite, is not bound or obligated to do right and not wrong to his creature, why need Dr. Schaff take pains even to predicate *right* of God's will at all? But it is an appalling doctrine that a creator is under no obligation of specific right toward his creature. If a father owes duties to the child he begets, much more a creator to the being he originates. To say that because he created him he could do no injustice to him, that the creature has no claim of justice or goodness from him, is a truly accursed absurdity; absurdity, because contradictory to our intuitive reason; accursed, because absolutely abhorrent to our moral sense. The talk about such an obligation being "above him," and so undeifying God, is the shallowest of *ad captandum*. It is like an Eastern despot's saying, in an old play, that he is "above slavery to his promise," as if absolution from moral obligation was any elevation, or subjection to it any degradation to any being. Did Abraham think it any degradation in the Judge of all the earth to be obligated to do not wrong but right? Did the Apostle think it any degradation that God cannot lie? Is not God, as the self-existent Being, *under necessity* to exist; and is not that necessity just as truly "above him" as moral obligation? Does the necessity *under* which God is to be omniscient and omnipotent, undeify him? Surely he does not *cease to be God* because *he must be God*. Neither does he cease to be God because he is under moral obligation to be a righteous God. Nay, the necessity of that very "eternal norm of right," which Dr. Schaff holds, is as truly *upon* God and "*over him*," and so undeifies God as truly as the view he opposes. And if "all he does is necessarily right," is he not under a necessity of doing and being right, with a necessity "above him," and, therefore, no longer God? The being morally obligated to right no more degrades Him than the fact that "all he does is *necessarily* right."

Biblically, this volume adds something to our literature; theologically, nothing.

*The Dogmatic Faith:* An Inquiry into the Relation subsisting between Revelation and Dogma, in Eight Lectures, preached before the University of Oxford in the year 1867, on the foundation of the late Rev. John Bampton, M. A., Canon of Salisbury. By EDWARD GARBETT, M. A., Incumbent of Christ Church. 12mo., pp. 307. London, Cambridge, and Oxford: Rivington's. Boston: Gould & Lincoln.

We think the title of this book would have correctly expressed its import had it been thus worded: Historic Christianity, exhibited in its Central Position, and in its Relation to the Religious Sentiment, to the Intuitions, to Philosophical Speculation, to Modern Civilization, and to Conscience. And as such it is one of the best presentations of the claims of Christianity upon our firm belief, of the present day. The Christian argument is presented, in our opinion, in its true shape, the historical argument as main and central, and all the other as valuable indeed, but subsidiary. The logic of Mr. Garbett is forcible and compact, his style fresh and vigorous, abounding in magnificent periods and brief, sententious expressions, well calculated as permanent embodiments of great principles. The work is worthy to stand by the side of Liddon's Bampton Lectures, as a fit and scarce inferior associate.

Historic Christianity is in our possession, embodied in the Holy Scriptures, and traceable, in a luminous and unmistakable succession, back to the divine Christ himself. The Church of all sections holds those Scriptures in its hand, historically authentic, and a train full and strong of her master-minds extends from Christ to the present hour, showing that while the Church has been the historic custodian of the Scriptures, the Scriptures are the charter and the master of the Church. A scheme of Christian doctrine there is, embodied in the creeds of all the great Churches, ever having been claimed to be authenticated by Scripture, of which the Nicene Creed is a fair average representative, and which is held by the Church of England, and by the forty various confessions of Christendom. This is our concrete, incisive, historic Christian faith, which undeniably did not exist in the year of Rome 747, (the birth-year of Christ,) and did exist in the year of Rome 847 in its full and graphic completeness. This faith, according to all the contemporary documents, came from the lips of the Supernatural One, whose voice was self-pronounced to be the voice of God.

Such is historical Christianity. It is definite, structural, demonstrable. With all the variety of freedoms within its area, admitting full play for idiosyncracies and live discussions, we can draw a rigorous outline around it. By the definiteness and vigor of that boundary line we can unceremoniously cut off the ancient

Ebionitisms and Gnosticisms, as well as their modern identities, the Unitarianisms, Rationalisms, and semi-infidelities that hover around her margin and illegitimately claim the Christian name. With that same sharp historic outline we cut off the modern accretions which Rome has attempted to gather on the faith, upon the historic beginning of which we are able to put our finger and say they did not exist until such and such a time. Thus do we eliminate every foreign element, and have an amply firm ascertainment of the specific identity of our Christianity.

And now in what relations does this concrete structural Christianity stand to the various rivals, as enumerated in the title we have above suggested for the book, presented by modern skeptical thought? The relations, we answer, of real subordination, or of hopeless inferiority. The so-called *Religious Sentiment*, which reveals itself as the basis of the various religious notions of different ages, nations, and individuals, is nothing but man's *susceptibility* to spiritual truth. As a mere susceptibility, and not a formative activity, it can give no positive shape to notions, but receives them as fancy or circumstance collects them upon its receptivity. Historic Christianity is entitled to take them as crude matter and give them its own shape. The *Intuitions*, when their respective validities are ascertained, are taken by Historic Christianity, checked in their overgrowth, supplemented in their deficiencies, assigned their proper place, and embodied into her own system. *Philosophical Speculation*, which begins with subjective ideas, continues in subjective ideas, and ends in subjective ideas, ever undoes itself, being ever obliged to acknowledge its own incapacity for settled result, and has in fact arrived at the full confession of its own invalidity in the philosophy of Comte. Historic Christianity, as an objective fact, acknowledges *no identity with the abstractions which Comteism justly banishes from existence*, but asserts her positive place in a true catholic Positive Philosophy. Christ is as true an historic character as Julius Cæsar; and his true Christianity, as a structural dogma, is as historical as the Roman Empire; with the existence of either "speculation" has nothing to do. Even Comte does not expel history from the domain of true knowledge.

The relations of the Christian dogma to *Conscience*, space obliges us to omit. Its relations to *Civilization* Mr. Garbett ably but, by necessity, too briefly develops. He maintains that for want of a moral basis founded on religious dogma, ancient civilizations literally rotted, and prematurely perished. Christian civili-



zation is already long-lived, and is ever increasing in vitality. He enumerates, as causes of this ever-renewing life, seven distinctive moral superiorities of modern over the ancient civilizations, and specifies the dogmas on which each is based. There is here room for a broader treatment, requiring a volume for its completion. We are surprised that among the distinctive advantages of modern civilization over the ancient Mr. Garbett does not mention *the Church*, with its Bible, its Sabbath, and its ministry. A chapter, too, is needed, showing the relations between Historic Christianity and modern Humanitarianism. How permanent and based the former, how ephemeral and fungus the latter; how self-conceited is the latter to show off its superiority over, and play off its attacks against, the former, Mr. Garbett, from his high historic stand-point, could show with a masterly effect.

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*The Divine Mysteries: The Divine Treatment of Sin, and the Divine Mystery of Peace.* By J. BALDWIN BROWN. 12mo., pp. 397. New York: Carlton & Lanhau. 1869.

Judging from his printed pages, we should pronounce Baldwin Brown the prince of the English pulpit at the present day. We have found nothing in Punshon, in Spurgeon, in Liddon, in Garbett superior to the splendor, intensity, and pathos blended in rich varieties in some of his pages. No pulpit periods have we read since the days of Chalmers (whom he is entirely unlike) which we should so like to have heard thundered with all the grace and power of the orator by *the*—or at least by *a*—*Demosthenem ipsum*. The themes which he treats lie in the very marrow of the Gospel system. All the powers of his soul are given to present the central truths in their intensest vividness, and so to present them as to make them not only *seen* but *felt*, felt to the very depths of the soul. Sin, guilt, misery, death, hell, redemption, grace, glory, heaven—what stupendous themes are these! What higher can the orator demand, and what higher vocation than to wreak their highest power upon the souls of men? These are Mr. Brown's themes, and all the powers of language and of thought are tasked to exhibit them in all their solemn, their terrible, and their glorious realities.

The present volume combines two works originally published at different periods of time. The first, "The Divine Treatment of Sin," is much the more powerful of the two. Man is portrayed as developed into the fearful dignity of an unfolded free agency by the fall; sin as permitted wisely, yet not decreed by God; the

consequent dark, tragic hue that glooms over our nature through human history, as grandly merging into the surpassing glories of God's superabounding grace. In the second part, "The Divine Mystery of Peace," the ineffable wonders of peace and bliss wrought by the work of the glorious Son of God are unfolded in strains of eloquence less varied, more tranquil, and, on the whole, more beautiful.

This is a book not merely suited as a model of pulpit eloquence for the preacher, but of rich, deep religious power for the private Christian. There are those for whom the newspaper, the novel, and the secular monthly furnish no spiritual aliment, and perchance these pages would meet their demands.

Baldwin Brown belongs to the denomination of English Congregationalists, but the entire complexion of his theology is evangelical and Arminian. Some traits of free individualism may be seen in his doctrinal statements, but the structure of his system our readers will approve. Our publishers have enshrined him in a beautiful volume.

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*The Closing Scenes of the Life of Christ.* Being a Harmonized Combination of the Four Gospel Histories of the Last Year of Our Saviour's Life. By D. D. BUCK, D.D. With an Introductory Essay by W. D. WILSON, D.D., LL.D. 12mo., pp. 293. Philadelphia: Lippincott & Co. 1869.

If any one doubts the importance of the death of Christ in the Christian system, let him note how large a part of the gospel histories are devoted to its narration. John's Gospel is scarce more than the death scenes of Jesus with an introduction. The crucifixion is the central point of the Bible. It is in full recognition of this fact that Dr. Buck has, with much original thought and skillful labor, combined in one the fourfold pictures of these closing scenes. The critical scholar and the devotional Christian will alike find advantage and profit in consulting his manual. Here is a history to which neither classic antiquity, nor the unburied records of the East, nor all the annals of the world, can furnish a parallel, in the words of inspired writers.

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*Misread Passages of Scripture.* By J. BALDWIN BROWN, B.A. 12mo., pp. 129. New York: Carlton & Lanahan. 1869.

The reading of this brilliant work is both a rich mental enjoyment and a sharp mental discipline. Mr. Brown knows how to riddle, as it were, a passage of Scripture, with a master hand, shake out all the false meanings that have been gathered into it, and then draw forth, in grand and varied expansions, the real

meanings that belong to it. This he does with a richness of thought, a glow of imagination, and a coloring of language keeping the mind of the reader in perpetual play. Rarely will a volume be found so small in compass and so rich in value.

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*Paul the Preacher*; or, a Popular and Practical Exposition of his Discourses and Speeches as recorded in the Acts of the Apostles. By JOHN EADIE, D.D., LL.D. 12mo., pp. 462. New York: Carter & Brothers. 1870.

Those who are acquainted with Dr. Eadie's high qualities as a commentator will of course know that nothing second-rate will come from his hand. The word "popular" will indicate that the results, rather than the processes of scholarly investigation will appear. Yet on every page will be felt the hand of a master.

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*A Bible Hand-Book Theologically Arranged.* Designed to facilitate the Finding of Proof-Texts on the Leading Doctrines of the Bible. By Rev. T. C. HOLLIDAY, D.D. 12mo., pp. 332. Cincinnati: Hitchcock & Walden. New York: Carlton & Lanahan. 1869.

Dr. Holliday's work supplies a want both for preachers and people. It is a classification of Scripture texts into a theological structure, thus supplying one of the phases in which it is profitable to study God's Word. It is well entitled to take a permanent place in our religious literature as a valuable manual for ministerial and popular use.

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*Sermons, preached in St. James Chapel, York Street, London.* By Rev. STOPFORD A. BROOKE, M.A., Honorary Chaplain in Ordinary to the Queen. 12mo., pp. 323. Boston: Fields, Osgood, & Co. 1869.

Mr. Brooke is, *prima facie*, indorsed as the friend and pupil of the celebrated Robertson of Brighton. The present sermons are able and readable. They endeavor to present religion in its perfect accordance with the most modern thought. The pupil, however, presents little of the rare power of the master.

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*Kitto's Bible Illustrations.* Vol. I. Antediluvians, Patriarchs, and Judges. 12mo., pp. 440. Vol. II. The Kings of Israel. 12mo., pp. 438. Vol. III. Job, Psalms, and Prophets. 12mo., pp. 418. Vol. IV. Our Lord and His Apostles. 12mo., pp. 448. By JOHN KITTO, D.D., F.S.A. New York: Robert Carter & Brothers. 1870.

A magnificent boxed edition of this popular work; suitable for an annual present, and valuable reading for all the year round.

*Foreign Theological Publications.*

*Geschichte des Volkes Israel und der Entstehung des Christenthums.* (History of the People of Israel and of the Rise of Christianity.) Von DR. G. WEBER und DR. H. HOLTZMANN. Two volumes. Vol. i, 8vo., pp. viii, 460; vol. ii, 8vo., pp. x, 810. Leipzig: Engelmann.

This is part of an extensive literary undertaking commenced ten years ago, and pursued ever since with commendable energy. Six volumes of the "Universal History of the World, with Special Regard to the Intellectual and Cultivated Life of the Nations, by the Aid of Recent Historical Research," have already been published. The present installment is not inferior in literary execution to any of the rest. The first volume embraces the following topics: The Land of Syria and its Inhabitants; Abraham, Moses, and the Judges; Saul, David, and Solomon; The Double Kingdom of Israel and Judah; The Captivity and Return; A Retrospect on the Literary and Intellectual Life of the Hebrews. The second volume: Introduction; The Dispersion of Alexandrine Heathendom; The Age of the Maccabees; Inward Condition of Judaism; The Roman Supremacy; The Messianic Appearance of Jesus; The Last Hundred Years of the Jewish State; The Inward Development of Christianity in the Roman Kingdom. The Rationalistic proclivities of the authors appear here and there very decidedly, whenever there is an opportunity afforded. They hold that it was not until the very closing part of Christ's life that the disciples recognized him as the Messiah. The account of Christ's life is derived from the three synoptical Evangelists, for John's Gospel is not in harmony with them. Paul's life is a development, but not inspired in the scriptural sense. His Epistles arose from a great activity of the intellect, similar to the ideas of our speculative German philosophy; only Paul's ideas belonged less than those of the German philosophers to the department of pure, retired thought; but they were more friendly and breathed a more living form. The Jewish scholastic period was the rock on which he built. A Jewish element pervades all his writings.

As is very natural, all who are enamored with the new Heidelberg theology have bestowed great praise on this work. For ourselves, we must say, as we look at the time, learning, and mechanical labor required to bring these two beautiful volumes before the reader, "Why such waste?"

*Philosophy, Metaphysics, and General Science.*

*Bible Animals.* Being a Description of Every Living Creature mentioned in the Scriptures, from the Ape to the Coral. By Rev. J. G. WOOD, M.A., F.L.S., etc., Author of "Homes Without Hands," etc. With One Hundred New Designs 8vo., pp. 652. New York: Charles Scribner & Co. 1870.

To those who unite a taste for natural history with a love of the Bible, this will be found one of the most attractive publications of the times. It aims to interpret scientifically the various passages in which animals are mentioned in the Scriptures. These passages are numerous and interesting. Animals are named in the law; they figure in the history of the chosen people; they appear in poem, prophecy, and parable. Animated nature has a place of some importance among the studies of those who wish to understand all parts of the Divine Word, as well as to be prepared to defend it against the assaults of its enemies. In the volume before us, both the author and the publisher have done their work well. The subject is treated intelligently and thoroughly, the style interests and pleases, and there is much valuable information to be gained by the reader. The mechanical execution is admirable—good paper, clear, legible print, and a hundred engravings which are real illustrations.

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*Two Letters on Causation and Freedom in Willing.* Addressed to John Stuart Mill. With an Appendix on the Existence of Matter, and Our Notion of Infinite Space. By ROWLAND G. HAZARD. 12mo., pp. 300. Boston: Lee & Shepard.

Mr. Hazard is author of a valuable work on *The Will* defending its true freedom from the law of causational necessity. In the present volume he boldly and ably meets the arguments of the great materialistic advocate of necessity. Thinkers in this department of speculation will find his writings well worthy of consultation.

*History, Biography, and Topography.*

*Wesleyan University, Middletown, Conn. Alumni Records, 1833 to 1869.* Compiled by ORANGE JUDD, A. M. (Class 1847.) 8vo., pp. 264. New York: O. Judd & Co. 1869.

Conversing a few months since with Rev. Mr. Bird, for many years Wesleyan Missionary in Hayti, and author of a volume, noticed on another page entitled "*The Black Man in Hayti*," we were informed by him that many of the sons of the wealthier Haytians are sent to Paris for their education, and very uniformly return confirmed, and often boastful, Atheists. Deeply

wrong, as it truly is, that the education of the young in Austria should be placed by law in Jesuitical hands, it is very possibly true that the sad alternative, to a large degree, lies between the Jesuit and the infidel professor. The student masses, in some parts of Europe, to a large and increasing amount, are, under existing influences, blatant, mob-like denouncers of God. So fearfully is this the fact that the *London Spectator*, a year or two ago, predicted that the closing century would be a period of the blackest unbelief ever known to European history.

And there seems to be in this country, in process of inauguration, a scheme for producing in our own colleges a correspondently irreligious condition. Rationalists and infidels have seldom built colleges. They find it more cheap to steal than manufacture. With how pious a purpose Harvard was founded, and how terribly it does not fulfill that purpose, is generally known. The *Nation*, not long since, took the ground that ministers are unfit to be educators. The assigned reason was, that theirs is that effeminate morality, unsuited to secular life, which prompts the coupling, so often expressed, of "ministers and women." In other words, Christian morality ought to be excluded from our colleges. And, of course, *à fortiori*, ministers are still less fit guides for the adult; and so are fit, ministerially, for nothing but non-existence.

Not long since the *Independent* presented us an editorial headed "Protestant Cullenism," not less outspoken. Dr. Cullen, of Ireland, forbade, on pain of exclusion from the Holy Sacrament, all Irish Catholics from sending their children to the government schools; and parallel to this, Austria compels, by law, the children to accept a Jesuit schooling. The Editor then lets forth a strain of eloquent denunciation which, as being poured upon Austrian Jesuits, could safely be very fierce and unrestrained; but the next paragraph lets us know that under the gowns of these Jesuits he is really whipping the shoulders of the free Protestant, and especially the Methodist ministry of America, who have not the slightest purpose of putting their sons into the hands of infidel professors, or into the halls of infidel colleges, for their educational training. This the brilliant Editor seems quite determined they shall do, or experience the fierceness of his editorial bastinado. In denouncing Austrianism he becomes Austrian himself. He assumes to lay his imperial (or imperious) injunction upon the freedom of American Christian parents, and prohibit them from exercising their own parental responsibility in securing a Christian education for their sons and daughters.

He indeed flinches from stating this to be the true issue. He



writes as if it were "secular colleges," (like the Michigan University and Cornell College,) to which we object. It is not, however, to the *secularity* of any college, but to the *anti-Christianity* seeking (vainly, we trust, in regard to the former) to get possession of them. Secular colleges, in the sense of non-denominational, where the various sections of Christianity unite, pervaded by a common religion, are to us matters of warm interest. Such an one we have had in past times at Ann Arbor, and in spite of some spots of ill omen (among which this dubious patronage by the *Independent* is, perhaps, one) we shall in future have. But when the so-called "secular colleges" become strongholds of irreligion, we shall assert and use our right to do two things. We shall utter a very distinct pronouncement of the fact; and we shall withhold our children from the teachings of its professors. What does our talented Editor propose to do about it?

Not only does not irreligion build colleges, but, in all ages, such has been the affinity of mental development with religion, that piety has been the founder and the priest has been the educator. The cause lies in the fact that true intellectual culture and religion are alike an aspiration and an ascent of man's higher faculties toward the Divine. It was religious faith, not unfaith, that founded the Universities of Continental Europe in the Middle Ages, and of Cambridge and Oxford in England. In America, Harvard and Yale were established by the earnest efforts of Christian ministers and laymen, whose first anxieties were to secure thereby a godly ministry, and a cultured intellectual aristocracy, for New England's future. One of the first cares of the first founders of Methodism in America was to found Cokesbury College. When that was twice burnt down, humbled Methodism, despised by the collegiate caste of the day, grew discouraged, and, in her less informed ranks, opposed to the highest educational institutes. When the era for their establishment came, our people were largely distrustful lest colleges should become the enemies of a true and simple piety. And what was it that dissipated that distrust and created a unanimity in our Church in behalf of academies and colleges? It was, as we well recollect, personally, *the sweeping revivals that took place within their walls*. The Methodist opposer of lofty "book learning" was utterly disintegrated when he found *that the seminary was the place to get his ungodly children converted*. A true Christian university, under the patronage and tuition of highly cultured Christian men, forming a little model Christian republic, self-governed through the power of Christian influence, where our sons and daughters are trained to the highest style of Christian

manhood and womanhood, has become with Methodism a controlling ideal. It has become a part of her programme of molding the world to that same ideal. Of that other sort of university, which this movement is laboring, unconsciously, perhaps, to introduce, where the infidel sneer curls the *savant's* lips, and the blatant blasphemy is the pupil's response; where the revival is a jest and prayer is unheard; where the Sabbath is a carouse and the only Church is a club of Atheism; where the soul is materialized, and a brutifying science debases its followers into a practical bestiality, her abhorrence is profound, and, we trust in God, will never diminish.

The Editor of the *Independent* indicates his purpose of returning to the subject again. We doubt not that his farther treating it in just that style will do unintentional good. There is an alarm already arising in our Christian community—it is beginning to stir the heart of Methodism—at the efforts to heathenize our colleges, and every such editorial will deepen the alarm and quicken the efforts of the friends of truly Christian universities. Our “secular colleges” may, we hope not all, fall under infidel corporations and faculties; but our Richs, Claflins, and Judds will be multiplied by scores, and our Christian universities will find a new and better era in their history.

Against this antichristian movement Mr. Judd has here presented a monumental argument. It presents the noble results of one feeble Christian college. It is a history we flaunt in the face of the pseudo-liberalism of the hour, which, with great swelling and lying words, claims all the philanthropy, and sets that philanthropy in array against religion. Mr. Judd's friends were surprised at the personal outlay he was making upon this work, until his founding a scientific department in his maternal university obliterated their concern by showing that he was not merely a grateful son, but a large-minded benefactor. This benefaction will be the exemplar and parent of similar benefactions to this and others of our denominational universities, and the dawn of a better day for our literary interests. It is, moreover, a timely stroke to indicate that the Wesleyan is not to be abandoned, but to live and prosper. And we hope, too, that it will prove a most impressive suggestion that *we need but one New England university upon which fraternally to concentrate our entire and earnest effort, through at least the entire remainder of our present century; and we believe we may truly add, through an entire century to come.*

Let not our Boston friends—for some of our dearest and noblest friends are in the secession movement we deprecate—impute any

sectional motive to our frank words ; for our earnest plea and protest are in behalf, not of a New York, but of a New England college. By ancestry, by long residence, by cherished sympathies, by type of mind and set of principles, we are entitled to speak as a New Englander. And we say that, to divide the strength of New England Methodism upon two universities, for at least a century to come, is to destroy her educational position. Instead of one commanding empyrian strength, she will have two weaknesses; instead of one glory, two shames. We are aware that it is proposed, generously, to donate one of the two to New York; but if New England chooses to desert her New England college, what right or reason has she to claim or suppose that New York will not also retire into her own shell, and have her own nice little pocket college too? And so we may have three shames instead of two. A large share of our own sons will decline to enter either of these small concerns; nor will there be a single Eastern Methodist college able to confer a first-class diploma. Nor are we in the slightest degree fascinated by that showy ciphering that finds such a vast treasury in the pockets of our laity that we can build a catalogue of New England colleges. For, while that ciphering is going on, our missions are shuddering at the prospect of defalcation and reduction; our Extension Society is crying out that the golden hour is being lost for want of a little gold; our colleges are discrediting the Church by starving their Professors and driving our most ambitious students to better-endowed and better-furnished colleges of other denominations; while our academies and seminaries, even in New England, are struggling for existence. If, indeed, we ministers are distributors for an immense fund in the lay pockets, let us conscientiously husband the gold-mountain and divide it off wisely. And that wise husbanding says, that one noble university for New York and New England is all they can support without injustice to the other departments of Church enterprise.

To our seceding Boston friends we must also say, "Brethren, you are breaking a wisely-formed, time-honored compact." From personal knowledge we affirm that it was the wish, successively, of that line of great men, Wilbur Fisk, Nathan Bangs, and Stephen Olin, to establish a theological department at the University. "No," said the Massachusetts brethren; "you have the University, we must have the seminary." In compliance with that compact the Wesleyan has never established a theological department. Boston now, by claiming both, exonerates Middletown from her abstinence, Boston cannot argue that New England needs not two seminaries;

for New York then replies that, equally, she needs not two universities. If Boston undertakes to erect both in her own limits, she is bound, in justice to herself, to expend her entire resources in sustaining them respectably, and can in future bestow no such patronage upon the Wesleyan as—after the demise of two or three memorable benefactors—will justly entitle her to any veto power. It fairly and honorably will rest with Connecticut or New York to establish, as can be done and at comparatively small cost, a Theological Department at Middletown. This result we earnestly deprecate, but fear that the influence of the Boston enterprise has already awakened the purpose too decidedly for its possible prevention. Our earnest wish, for which we now write, is, that the old compact should be renewed; that Boston should erect her noble Seminary, and that Boston and New York should join hand and heart in bringing to a splendid completion our one compromise University, at that fortunate middle-point cut by the air-line which connects the two great cities.

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*Rameses the Great; or, Egypt 3300 Years Ago.* Translated from the French of F. DE LANOYE. With Thirty-nine Wood-cuts by Lancelot, Sellier, & Bayard. Small 12mo., red and gilt. Pp. 296. New York: Scribner & Co. 1870.

Egyptology, in this handsome little volume, appears both attractive and orthodox. It is dedicated to "the illustrious master of Egyptian lore, the Vicomte De Rougé," on whose teachings it professes to be largely based. The style is fresh and flowing, and the illustrations give it life and reality. It presents a comparative table of the records of Manetho and the monuments, with suggestive comments by the author. In spite of its over-rhetorical style and somewhat involved periods, and its plentiful allusions that presuppose considerable acquaintance with the subject on the part of the reader, it furnishes the best manual for the tyro that we are able to name.

In ethnology the author believes not so much in "races of men," as in "branches of the great family of man." He maintains that "the more the torch of history gains in clearness, the more concise should chronology become, and ancient time approach our own." "To build Memphis, in the company of Menes, 5800 years before our era, upon the filled-up bed of the Nile diverted from its course; to believe piously in the books of anatomy written by Athoth, the son and successor of the first-named dynastic founder; to unreservedly admit the authenticity of the ancestral images carried before the kings at religious ceremonies, and the filiation of the three hundred and forty-five *Pi-Roumis* mentioned by Herodotus;

to rear the Pyramids of Gizeh in the time of the brothers Supphi or Chouffou, of the fourth dynasty, forty or fifty centuries before Christ; and to put back the origin of the grand hydraulic and architectural monuments of Fayoum fifteen hundred years anterior to Thotmes III., to Seti I., to Rameses Meiamoun; to cause the conquest of Asia, two thousand five hundred years before the Saviour, by an Osmyandias and a Sesourtasen, personages of whom the heroes of the eighteenth and nineteenth dynasties would be merely feeble imitators—all this was, for a long time in France, and is still in Germany, a source of pleasure even to grave adepts in science, that it would be perilous to disturb by calm discussion."

Dr. Thompson, in his "Genesis and Geology," refers to the fact that the Table of Abydos exhibits Sethos Second as paying homage to seventy-six ancestors as decisive demonstration that our common chronology must be lengthened. Dr. Hackett, in his notes to Smith's Biblical Dictionary, gives the same emphasis. Lanoye acutely replies: "At Rome, also, in many public and private ceremonies, there were exhibited along with the images of ancestors those of the gods to which the Roman patricians pretended to trace their origin. But have modern historians ever come to the conclusion, from the presence of the images of Mars and Venus at the funeral rites of Julius or Martius, that those fetiches of the primitive clans of Latium ever had a real personal existence? Assuredly not. Yet this is what Egyptian investigators do in our day, in regard to Menes and many mythical personages of ancient Egypt." Lanoye still further replies that the list of the Table of Abydos is contradicted by other lists, showing, in fact, that down to a certain epoch the sacerdotal editors made out lists of kings according to their own choice. "This epoch was the commencement of the famous 12th dynasty of the *Sesortasens* and the *Amenemhas*. In ascending from Rameses II. to Amenemha I., (from the nineteenth to the 12th inclusive,) every thing is clear, every thing follows in the same order on the different documents; but, in taking the last named king for the point of departure, all becomes doubt and confusion excepting at the epoch, comparatively free from clouds and mists, of the Pharaohs who built the great pyramids. Hence we may conclude that the learned copyists and scribes of the colleges at Thebes and Memphis composed, in the fourteenth century preceding the Christian era, a history of Egypt in which the whole period anterior to the 12th dynasty is but a tissue of fables, legends, and traditions toned down to the historic form—something like the history of England written in the ninth and tenth centuries by

monks, and translated into Latin by Geoffrey of Monmouth. The papyrus at Turin is a collection of this nature, with its mythical kings, its divine dynasties, and its legendary conquerors and law-givers. The history of Manetho is probably but an abridgment or an amplification of these traditions; and thus, these compilations of the fourteenth century before our era bring no support to the history of Manetho in all that concerns the epochs anterior to the commencement of the 12th dynasty. And, in fact, it is with this period that Manetho himself opens the second book of his history, and emerges from the confused eras of the unfamiliar dynasties and nameless kings, in order to enter upon the historically and monumentally well ascertained series of kings belonging to the 12th dynasty." All this would seem to solve very plausibly the problem of Egyptian chronology.

Geological Egypt is, Lanoye maintains, an alluvium of 26 feet maximum thickness, laid upon a bottom of marine sand. Scientific calculations indicate that of this there is deposited .4134 of a foot per century; so that Geological Egypt is no more than 6350 years old. Historical Egypt, based upon this, must be still younger; so that the immense Egyptological ages since the first king Menes cannot be chronologically real. The only reconciliation between Geology and Egyptology is to suppose that previous to the twelfth dynasty the year was a period of but four months. Such a year Dr. Brugsh admits to be suggested by hieroglyphical phenomena. Lanoye asserts that it is geologically certain that, at the most, five thousand years before Rameses, "Egypt was still oscillating between the waves of the sea and the rays of the sun."

Great clearness is flung over the treatment of the subject for the young reader, by making the illustrious Rameses the Great the central figure. Of the twenty-six dynasties, it is then seen that there are two most important points—the *nineteenth*, in which Egypt, under Rameses, attains her zenith; (and in which, according to Rougé, Moses was born;) and the *twelfth*, which may, as Lanoye thinks, be roughly styled the commencement of reliable history. The name of Rameses is identified, in a curious etymological essay by Rougé, with the Sesostris of Greek historians. By blending all accounts together, we have a biography of the great conqueror of great interest and historical value. Egypt had been gradually rising in grandeur through the previous dynasty, especially during the reigns of the three sovereigns who bore the name of Thothmes; but suddenly declined under the immediate successors of Rameses, leaving ample scope for the Mosaic exodus.



*History of the Church in the Eighteenth and Nineteenth Centuries.* By K. R. HAGENBACH, D.D. Translated from the last German edition, with additions, by Rev. JOHN F. HURST, D.D. 12mo. Vol. I, pp. 504. Vol. II, pp. 487. New York: Charles Scribner & Co.

History of the Church *in Germany*, should be the limitation in the title of this work. A German, like a Chinaman of fifty years ago, knows not that his fatherland is not all the world save an unexplorable outside margin. That *outside* has been for the last thirty years eagerly exploring the *inside*, and the present work will largely aid in unfolding its mysteries and curiosities. In due time, we doubt not, the German mind will, like the Chinese, awake to wider conceptions and larger liberalities. Dr. Schaff and Dr. Hurst are enacting in no small degree the Burlingame mission; and Teutonia will slowly get a true notion of the geography, religious as well as physical, of the globe.

Dr. Hagenbach is already well known to theological scholars by his admirable history of doctrines, rendered still more admirable by the modifications it received from the learned American translator, Professor Henry B. Smith. He belongs to the mildly evangelical school, and his works are characterized throughout by a clear historical candor and fairness. The present volumes will be read with great interest by the liberal American scholar. The form of lectures allows the learned author to indulge in a free, colloquial, simplified style, yet not wholly unrhetical, or at all wanting in dignity. His intellect is acute, his temper amiable, his style flowing and often eloquent. The work is pregnant with rich inferences and momentous lessons to the evangelical Church. Though we do not recognize in its author a great, broad, comprehensive, philosophical judgment, yet such is the ground it covers, and its mastery of the train of events, that his work must occupy a standard position, and his pages will attract, fascinate, and instruct a large body of American readers. The portraiture of character are not the least attractive trait of the work. The Fredericks, the Pietists, Lessing, Bengel, Zinzendorf, Herder, Goethe, Kant, Schiller, Fichte, Schelling, pass before us, in pictures more or less full, with the important point of their relations to Christianity and the part played by them in the great awakening.

The Wesleys are duly and, on the whole, candidly, if not quite satisfactorily, depicted; and it is curious that almost the only excursion taken by the author out of Germany is to get hold of them. The faults of Wesley criticised by Hagenbach, perhaps, mostly existed; but, positively, of the true significance and his

toric magnitude of Methodism he has no due conception. Dr. Hurst's points of defense appear to us not always quite well taken. A tinge of "asceticism" did adhere to Wesley, perhaps, even to the last; and it took American Methodism nearly a century to wipe it from her own record. Asbury's rules for Cokesbury College were so truly ascetic that we have sometimes been inclined to say that the building was righteously burned. Wesley's tract on *Dress* embodies much truth needed in these extravagant days, but rendered nearly abortive by its ascetic extreme. It is not long since we abolished from our Discipline the "enormous bonnets;" a phrase that shows that Mr. Wesley's shaft aimed at "the flying Cynthia of the minute," and would curiously fail to hit the minified scabs worn on the feminine capitals of the present season.

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*The History of Rome.* By THEODOR MOMMSEN. Translated, with the Author's sanction and additions, by Rev. WILLIAM P. DICKSON, D. D., Regius Professor of Biblical Criticism in the University of Glasgow, etc. With a Preface by Dr. LEONHARD SCHMITZ. New Edition, in Four Volumes. Vol. I. 12mo., pp. 635. New York: Charles Scribner & Co. 1869.

Theodor Mommsen has here presented the final results which German erudition has attained in completing the revolution inaugurated by Niebuhr in reconstruing Roman history. He whose youth was fed and fascinated with the life-like character, stirring events, and prolix speeches furnished by Livy and Dionysius, and wrought into brief, smooth English by Goldsmith, or conglomerated into the huge masses of Hooke, finds his idols not merely smashed, but banished, and often unnamed. The chaste and tragic Lucretia is a myth, Numa is a name, and Romulus an etymology. Deprived of its individual narratives, and reduced to dissertation, Roman history before the time of Pyrrhus can never again be popular. Boys and mechanics will never again hang over its pages with fascination.

But to the cultured mind a new and higher interest arises. Legendary individuals and events are merged in mass movements. We have races traced, especially by means of the wonderful uses of scientific philology, to their relations and origins; we have growths and stages of civilization clearly pictured; we have political revolutions and laws and institutions explained in their true significance, and we possess a natural image of peoples becoming a people, and growing into the most wonderful empire of the ancient world. We have, then, a work of profound interest; the best view that complete erudition and acute criticism is able

to furnish of the grandest providential phenomenon in history anterior to the development of the modern system of European nations.

The translation was no mere literary job, but a voluntary labor of love. For its trueness to the German Dr. Mommsen himself vouches; the clearness and purity of the English a very few pages of perusal will verify to the reader. We doubt not that Mr. Scribner will find his account in pushing the entire work to a rapid completion.

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*The Romance of Spanish History.* By JOHN S. C. ABBOTT, Author of "The French Revolution," "The History of Napoleon Bonaparte," etc., etc. With Illustrations. 12mo., pp. 462. New York: Harper & Brothers. 1869.

This is a very readable book; hard to lay down, no matter at what place you open it. The history of Spain is a veritable romance, sometimes wild, sometimes beautiful, and not seldom horrible, but in all its phases possessing a strange fascination. The peninsula being overrun, and held for a time by successive armed immigrations of Carthaginians, Romans, Goths and Moors, there was an incessant conflict of races and religions. For twenty centuries Spanish history has been a weird panorama of light and darkness, good and evil, of battle and blood, of chivalry and cowardice, of grandeur and meanness, of noble deeds and foul crimes that seemed scarcely human. And with Roman and Goth, Moor and Spaniard and Jew to form the picture, and central figures like Scipio and Wamba, Abderaman and Columbus, Ferdinand and Isabella, even an ordinary limner could hardly fail to produce something to attract and hold the eye of the spectator.

Mr. Abbott is no ordinary limner, but one who possesses rare skill in selecting and grouping the elements of his pictures. We commend the book to all our readers.

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*Haydn's Dictionary of Dates, relating to all Ages and Nations, for Universal Reference.* Edited by BENJAMIN VINCENT, Assistant Secretary and Keeper of the Library of the Royal Institution of Great Britain, and Revised for the Use of American Readers. 8vo., pp. 541. New York: Harper & Brothers. 1869. 4

This valuable work is, as one of its English editors styles it, "A dated encyclopedia, a digested summary of every department of human history, brought down to the very eve of publication." It is, consequently, a work that never will be finished to the end of time, but of which the part already completed will never lose its interest. The author published his work in 1841, and, during the fifteen years of his after-life, issued

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seven editions, each written up to its date. Since his death, in 1856, repeated editions by other hands have borne steady testimony to the wisdom of the plan, and the ability of the execution. It is a miniature encyclopedia, a leading feature of which is to note the date pertaining to the event, the character, the discovery, the transaction, which it briefly narrates. Able American hands have incorporated in it, each in its alphabetic place, the memorabilia of recent American history. An index, filling thirteen pages, enumerates the 15,000 articles contained in the volume, and makes the treasures gathered still more available for rapid use. It is, in fact, a concentrated extract of human history in all its departments; and, now we have the book, we do not see how we ever got along without it.

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*A Winter in Florida*; or, Observations on the Soil, Climate, and Products of our Semi-tropical State; with Sketches of the principal Towns and Cities in Eastern Florida. To which is added, a brief Historical Summary, together with Hints to the Tourist, Invalid, and Sportsman. By LEYARD BILL. Illustrated. Second Edition. 12mo., pp. 222. New York: Wood & Holbrook.

Scientifically and historically, Florida is a wonderful romance. Through millions of years were the coral mites employed in building it as an oriental pendant for our occidental continent. The sea and sun have combined to give it a soft, perpetual summer, and to adorn its soil with natural flower-gardens and fruit-orchards. Probably no river-sides in the world compare with those of the broad St. John's in luxuriant floral beauty. No spot on the continent produces so easily the needs of rural subsistence. Emancipated from the curse of its old oligarchy, its portals are open to free immigration, and it offers very seductive inducements to enterprise. There is in New York a Florida Land Company prepared to inform and aid all interested. Mr. Bill's book is written in a free and easy style, with considerable power of graphic description, and is doubtless reliable for all invalids and other inquirers.

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*The Polar World*: a Popular Description of Man and Nature in the Arctic and Antarctic Regions of the Globe. By Dr. G. HARTWIG. With one hundred and sixty illustrations. 8vo., pp. 486. New York: Harper & Brothers. 1869.

The narratives and descriptions, not of one traveler alone, but, eclectically, of all the travelers together. It is wonderful to contemplate how the God of nature has filled these forbidding regions with quaintnesses, dangers, grandeurs, and splendors. Man appears here in his most degraded forms and characteristics, and yet there is the marvelous history of Icelandic civilization and literature to rescue even polar man from unmitigated contempt, and from the complete hopelessness of his future.

*Lectures on the History of the Jewish Church.* Part I. Abraham to Samuel. 8vo., pp. 588. Part II. From Samuel. Pp. 656. With Maps and Plans. By ARTHUR PENRHYN STANLEY, D.D., Dean of Westminster.

*Lectures on the History of the Eastern Church.* With an Introduction on the Study of Ecclesiastical History. By ARTHUR PENRHYN STANLEY, D.D. 12mo., pp. 550. New York: Charles Scribner & Co. 1870.

A call for the issue by Mr. Scribner of a new edition of these brilliant works is no matter of wonder. We expressed our high admiration for the genius of Dean Stanley on their first appearance. No one can read his touches of Old Testament history (notwithstanding their tinge of neology) without feeling a fresh interest in those wonderful and venerable records. To the preacher and expositor they are both suggestive and inspiring. His review of the Eastern Church furnishes what we Occidentals need, and rejoice to know.

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*History of the Reformation in Europe in the Time of Calvin.* By J. H. MERLE D'AUBIGNE, D.D. Vol. V. Endland Geueva Ferrara. 12mo., pp. 470. New York: Carter & Brothers. 1869.

D'Aubigne's great work is in two series of volumes; one covering the history to the Augsburg Confession, the other closing with the permanent success of the Reformation in various nations. This is the fifth volume of the second series, and the tenth of the whole. It embraces the zenith of Henry VIII. and the period of the appearance of Calvin on the stage. The eloquent, pictorial, evangelical character of this work has made it a great favorite with American Christians.

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*History of England, from the Fall of Wolsey to the Death of Elizabeth.* By JAMES ANTHONY FROUDE, M.A. Vol. II. 12mo., pp. 501. New York: Charles Scribner & Co. 1870.

This is to be a *popular* edition of the history of this eminent writer. The author, as our readers well know, is an enthusiast on the side of freedom and advancement, not to say of doubt and moral daring. The style is remarkable for directness, polish, and point. Its great excellence consists of power in depicting not merely great characters, but an *age*, an age pregnant with coming ages. The great story will bear rewriting, and it is here performed by the hand of a master.

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*The Black Man; or, Haytien Independence.* Deduced from Historical Notes, and Dedicated to the Government and People of Hayti. By M. B. BIRD. 12mo., pp. 461. New York: Published by the Author. Trade supplied by the American News Co.

Mr. Bird's book is a valuable and standard manual for all who take interest in Hayti, or would investigate an important, but not

wholly encouraging, chapter in *negro* history. It embraces thrilling details and some striking historical characters. Mr. Bird's style is rather diffuse; a more compact statement would reduce the size and increase the value of the volume.

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*The Life of Joseph Addison Alexander, D.D.*, Professor in Princeton Theological Seminary. By HENRY CARRINGTON ALEXANDER. 2 vols. 12mo., pp. 917. New York: Scribner & Co. 1870.

A new edition of a valuable biography, noticed by us in a former number, and reviewed in a full article by Rev. Dr. Crane.

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### *Politics, Law, and General Morals.*

*Popular Amusements.* By J. T. CRANE, D.D., of the Newark Conference. With an Introduction, by Bishop E. S. JAMES. Large 16mo., pp. 209. Cincinnati: Hitchcock & Walden. New York: Carlton & Lanahan. 1869.

We remember hearing Jacob Gruber say, in a sermon at a Maryland camp-meeting, that "when Father Asbury saw the first piano in a Methodist family he cried like a child; next," he said, "would be dancing, and then the world and the devil and all." A curious comment on this speech met us a year or two ago in a picture of *Harper's Weekly*, exhibiting the blessed contrast between the young man in the parlor with the young ladies at the piano, and the young man lounging in the liquor and billiard saloon. How truly and rightly to make the home attractive without its including those exhilarations which become the avenue and stepping-stones to extravagances and dissipations, is a serious problem. We doubt if the line can be more wisely drawn than is here done both by Bishop James and Dr. Crane. Dr. Crane's work is done in his best style. There are logic, rhetoric, philosophy, and now and then some lively "amusement" in it. It is written in no ascetic style.

Against the theater, the horse-race, and the base-ball, and against cards, chess, and billiards, for good grounds, as assigned by Dr. Crane, the Church has taken a very unanimous position. Very rightly and forcibly he subjoins against novel-reading a vigorous protest, of which a share of our ministry, we fear, has need. And to this might be added, so far as too many of our young ministry are concerned, an enfeebling amount of mental dissipation and a waste of valuable time in pouring over the trashy periodical literature of the day, to the neglect of standard biblical and theological acquirements, and especially to the *unpardonable neglect of taking and reading our Quarterly.*



There are two classes for whom active recreations—we might say vacation and play—are needed, but who have in earlier days been the most specially excluded classes, namely, ministers and students. We doubt whether the inventory of recreations laid down by Bishop Janes is quite sufficient for the drudged pastor. We remember Brother Janes himself in the days of his routine pastorship, and while we remember that, mentally and spiritually, he was a very "live man," yet corporeally, facially, and locomotively, he made a very corpse-like impress upon a spectator's retina. The episcopate has broken the routine, and given him, by sea and land, a broad variety and a healthy *physique*. But numbers of us will not be successful as candidates for the episcopate; and *some*, perchance, may even not be candidates at all! If any body has a right to the ball and the bowl and the bat, it is not the fast young gentry who monopolize them, but those who preach and *resolve* themselves, and are bishoped and conferred, into exclusion from them.

Very properly, Dr. Crane's book is *esoteric*; that is, addressed to the Church solely, and stating the case on religious and ecclesiastical grounds. To the class of pure ethicists, who are earnestly elaborating a universal and fundamental *morale*, based on eternal principles, he addresses no argument. To them much of the argument would possess no validity. Especially the common argument, drawn from what the world thinks, is held to be a vicious circle; inasmuch as the world thinks just what the Church has taught it, and it is only holding the Church to its own standard. Had Asbury succeeded in banning the piano, Dr. C. might have said, "You see what the world thinks of a piano-playing Christian." And, in fact, there is a class of moral thinkers who decline the Church's teaching, and assert that "a minister ought to play croquet," and who maintain that the antagonism put by the Church between amusement and spiritual-mindedness is a factitious one. They charge the Church with a *made morality*, and a manufactured sin. They believe that there is not the slightest incongruity in a family dance before evening prayers. We have seen a Methodist prayer-meeting held regularly in a bowling-room; and, singular to say, not the slightest incongruity was felt in passing from one exercise to the other! Into this extra-religious and ethical department of the subject Dr. Crane, wisely, does not enter. It needs no controversy. If the Church has hereafter occasion to change her position it will be by imperceptible degrees. One century hence a Methodist Bishop may be as far from Bishop Janes as he from Bishop Asbury. For the

present she has enough to do in resisting the incoming and almost overwhelming tide of frivolity that threatens to submerge the age.

And, with Coleridge, we may rightly say that there is not only an absolute but a prudential morality. Practical prudence may require us to draw the prohibitory line *not at the precise boundary between right and wrong*, but just where the line which excludes the wrong (and perhaps a little more) may be most clearly drawn, and, in practice, most successfully maintained. Total abstinence may not be in itself absolutely obligatory; but it is the clearest, most incisive, and most maintainable excluder of intemperance attainable. What better ground the future may attain we know not.

Dr. Crane jealously conditions and barely allows "social gatherings;" we should *recommend* them. We think that a Church should *provide for them and control them*. We know few better safeguards for our young men than social recreation established by the Church and kept within bounds. Little improprieties, doubtless, may occur at them; but nothing in comparison with the ruin that ensues by driving our young men for recreation to questionable resorts.

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### Periodicals.

*The Southern Methodist Press.*

Our readers are well aware that from the close of the late civil war until the present time our *Quarterly* has advocated the cause of conciliation, of churchly recognition, and of possible ultimate union on the basis of freedom, and on terms of perfect equality, of the two Methodisms. To the Southern Church this would afford the special advantage of acquiring for its annual Conferences an undivided jurisdiction over the Southern territory, the ample aids of Northern Methodism, and an open way into fraternity with universal Methodism. To the entire united Church it would present the means of a free national circulation, affording an interchange of ministers between the entire North and South. Such an interchange would give a new zest and unity both to Church and nation. Save in transient incidentals—*transient*, if we are wise—the two Churches are *one*. We are *one* in our blessed old Arminian theology, and *one* in our methods of earnest evangelism. Unless adverse political convulsions break us up, we are *one* on the future great questions of the day. That is, we are *one* against the menaces of Romanism; one against the still more threatening inva-

sion of Rationalism and Infidelity ; one against the assaults upon the existance of the Christian Sabbath ; against every form of intemperence and demoralization. Our forces concentrated upon these great questions would blessedly affect our national destinies.

Judging, however, from the tone of the Southern Methodist press, the Church, South, is rather increasing than diminishing in the spirit of separation. The leading organ, the *Nashville Advocate*, a few months after the late Episcopal correspondence, published, with hearty encomiums, an article from a writer abroad reviewing the correspondence in a sarcastic tone, showing how finely on every point the Northern Bishops were rebuffed, and predicting that *this would be the last attempt* at reunion ever to be made. In a notice of Dr. Wakeley's life of the Southern Abolitionist, Cravens, the Editor flouts at the idea of "dead issues," strongly averring that the publication of severe condemnation of slavery at our Northern Book Rooms constitutes *a living issue*, inasmuch as it disparages the reputation of deceased virtuous slaveholders. This forms a curious contradiction of the assertion of the Southern Bishops that slavery ever was an issue between the two Methodisms—an assertion preposterously at war with the history of the last forty years. We said, in our last discussion of this subject, that while we were ready to withhold all references to slavery in the animus of *reproach* upon a Southern Church in union with us, we would never accept a padlock on our lips, precluding the treatment of slavery with full historical and ethical condemnation. This condemnation may reflect upon individuals, both living and dead, North as well as South, whom we profoundly revere ; but we revere them too purely to sacrifice truth and righteousness to their reputation. We lived years of Church-union with, we accepted the sacramental cup, nay, our ministerial appointments from, men whose course on this subject we most deeply condemned. In spite of their great wrong-doing on this subject, we revere the names of Capers and Winans and Soule and Bangs. But if any man or Church require us to sacrifice truth to that reverence upon penalty of disunion, then be it, while the world stands, irrevocable disunion.

The editor of the *Southern Christian Advocate* rehearses in bitter spirit and language the misdeeds of our Church, and points out the only road to—not *union*, but—even *fraternization*. The Methodist Episcopal Church, forsooth, adopting the policy of "disintegration and absorption," has sent her paid missionaries into the South, who have made no attempt to convert the wicked world, but have solely

drawn scattered deserters from the Church South. They have thus won only the *contempt* (expressed in copious phrases and strong terms by the writer) both of the Editor and the entire South. Of such wickedness they ought to "*repent*." He does not object to any body's voluntarily joining our Church, if they will only pay their own way; but so long as our Church pours her funds into the South to organize a mission Church, (he is willing to have us give our funds to the Church South to distribute,) *no offer of fraternization will be accepted*. This is, we think, explicit and decisive. *Both Editors present impassible barriers between the two Churches.*

Now, to all this we need not now repeat the reply made by us in a former article, that *the very offer of reunion is the offer to right, as well as to forget, all wrongs*, given or received; that what our Bishops would probably propose would, in effect, be a placing the Southern section under the jurisdiction of Southern Conferences, so that all we have there built up would inure, co-ordinately, to what is now the Church South. To that offer the Southern press makes no intelligent response, but goes on rehearsing the past, and *refusing to hear of a righting of wrongs—because wrongs have been committed!*

At the close of the rebellion, in reading the Southern Methodist papers, which started into sight like sudden stars in the dark firmament, we recognized—before the Southern politicians had done their fatal work—what appeared to us a spirit of humble penitence and of conciliation, so hopeful of a better future that we announced it to the North by several pages of extracts in our *Quarterly*. In our *Quarterly*, in our Conference, and in the Preachers' Meeting we earnestly, and at the risk of forfeiting our standing with our friends and the Church, fought with all our power against the doctrine and policy of "disintegration and absorption" as both unchristian and impracticable. "What!" it was replied, "offer terms of communion with the guilty Church, South! Look at her crimes. Two centuries of slavery blacken her skirts. She has sustained the human auction block. She has blotted out from her discipline all protest against what John Wesley called 'American slavery, the vilest system that ever saw the sun.' She has fiercely interdicted the liberty of speech; she has murderously denounced all opponents of slavery. To this she has added treason. There is scarce a man in her ranks not liable to a traitor's doom. And *has she repented?*" And now there is a much diminished number who say, "The Church South to this hour co-operates with all the wickedness of the secular South, in holding on to every remnant of oppression

as long as possible. She deals out to the negro, as the negro himself testifies, every species of lying and treachery. Not until she is forced by Northern pressure does she grant one additional prerogative of manhood to her oppressed colored people—and she does not *repent*." Dr. Myers will at once see that if it goes to drawing up lists of criminations, the North has quite the longest and largest in preparation. Rehearsal of grievances is generally an unsuccessful route to conciliation, and a very decisive indication that no conciliation is intended. To the whole our own reply has been, that guilty, awfully guilty, as the South has been, and still is, the North has been also guilty; that it is the frankly-given fraternal hand that most easily leads to repentance; and that the true way is to drop our charges against each other and both kneel down in repentance, side by side, leaving God to decide how great our respective sins and how possible our pardon. To this point the large body of our Church, we believe, have really come. But the leaders of the Church South are still counting up their charges: "You have done this and you have done that; and you must do this and you must do that, or we will not even fraternize with you." Heaven bless your dear souls, gentlemen of the Church South, we do not propose reunion because we *need* you. The Methodist Episcopal Church, in her clear, bright, well-read history before the acknowledging world, well knows that in offering to overlook your fearful history of sin, to cover your guilt with her comparative clearness, to sustain your weakness with her strength, and to lead you out from your outcast isolation into universal recognition, she is performing an act of high Christian magnanimity. The chief benefit would result to the Church South, to the general cause of Christ, to the peace of our common country, and, least of all, to us as a Church. She meant what you little deserve in hearty good faith. But when you put on airs, and bring charges, and prescribe conditions, as if you were the purists and the conquerors, you are simply giving evidence to the world that harmony is not your purpose.

In regard to our pushing upon the Church South, we early opposed our invading her in the spirit of "an ambitious ecclesiasticism." We advocated an earnest co-operation of both Methodisms, in a perfectly fraternal spirit, on the basis of the abandonment of all purposes of oppression, in the work of elevating the down-trodden, in binding up all wounds, and in restoring harmony, and, as far as possible, oneness to the two Churches. The "disintegration" theory defeated our counsels in the North. But they would have been just as completely defeated by the cruel and bitter

remnants of the old pro-slavery spirit in the South. Thus in our view, even since the war, there are an abundance of unchristian things, and things to be forgiven, on both sides. But, as a whole, *our Church was called of God into the South* in behalf of the oppressed. The Southern Church had no intention to lead her Southern blacks up into Christian manhood. She was not only false to her duty, but she meant that nobody else should perform it. Not until Grant's election did the South resign all hope of restoring slavery. What vexes Dr. Myers's soul is, that the Methodist Episcopal Church has, in spite of the Church South, carried education, freedom, manhood to the Southern Methodist negro. Dr. M. and his compeers "alone understood the negro;" and they purposed to train him, if not to slavery, yet to serfdom. Thus far our faithful Southern Preachers, our Conferences, our Bishops, our schools and high schools, have defeated their unholy aim and compelled them to higher grounds. But when the Church South gets rich, Dr. Myers assures us, she will take the negro out of our hands. Very well, Dr. Myers. When you outbid us in offers of franchise and elevation to the negro you are entitled to him. Your gaining of the negro will be the defeat of your own inhumanity; and you will have done the right not by the original promptings of your own Christian principle, but compelled by the Northern missionary and the Northern moneys against which you utter your *rabies*. Very possibly, but not very probably, our negro mission in the South will then have been *completely*, as it certainly will have been, on the whole, *nobly* performed. But, as we affirmed in our last article, until that time fraternization with the Church South is altogether subordinate to doing right for the negro South.

In the very act of disclaiming, the Editor unconsciously affirms, that there is a certain somebody, called "the South," who is to decide what man may reside in certain parts of our common country. The American Constitution declares that citizens of each State have all the rights of citizens in every other State. Of that article the old Slave States stood in permanent violation; and when Massachusetts sent Mr. Hoar to Charleston to test the matter by fair legal process, a Southern mob drove him from the city. The spirit of that mob still lives in that imperious "we," which, in the *Southern Advocate*, assumes to say who is "welcome" in the Southern part of our nation. The North has no such "we" deciding who may enter her limits. Of that old spirit the leaders of the Church South has, we fear, fully determined to make her the living embodiment. They are bent on cultivating the most in-



tense sectional temper. Loyalty, nationality of sentiment, patriotism, are repudiated as "politics." Their last General Conference was in the most fraternal spirit invited to pray with us for restored unity in heart of Church and nation; they returned a form of acceptance with *nation* omitted. They claim that this was a slip of the pen; but, alas! the *slip* has never been repaired. It was a typical omission forever unfilled. Study the columns of their papers, and you will look in vain for one spark of patriotism, one throb of exultation over the power and greatness of our reunited country among the nations of the earth. They are in heart and soul Southerners, but scarce Americans. The South is their sole country. Among the people these stubborn remnants of the old spirit will fast die away as fraternal fusion and commercial intercourse increase; among the leaders it will die when they die.

We know not what the Union Commission appointed by our last General Conference contemplates doing in view of the meeting, next spring, of the Southern General Conference, nor have we any advice to offer.\* Our belief is, that it will be the desire of that body that its session should pass unnoticed by the Commission, and that it will take any proposition as inviting another glorious rebuff. Its real wishes, we think, will be two—that disunion may be permanent, and that the responsibility of disunion may be avoided.

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### Pamphlets.

*The Constitution of Man and his Final Destiny.* By JOHN K. FINLEY. Pp. 84. New York: Office of the Herald of Life. 1869.

*The Judgment.* Its Judicial and Executive Character, the Time and Manner of it. By GEORGE STORRS. Pp. 23. New York: Office of the Herald of Life.

*God is Love.* A Sermon by GEORGE STORRS. Pp. 23. New York: Office of the Herald of Life.

*The Atonement of Jesus Christ—What is it?* Pp. 96. New York.

The first of these pamphlets advocates, upon scriptural and other grounds, the doctrine of materialism, and the possibility of a future state only through a resurrection of the body. The second maintains that God's analytic judgment of men is in this world, but the executive judgment at the resurrection. By the former the wicked are condemned to bodily death without future

\* Since the above was in type, we learn that Bishop Janes and Dr. McClintock will represent the Commission at that General Conference. They will doubtless be received with all formal courtesy; but, unless the spirit changes, there will be a pride taken in carrying out the smartness of their episcopal reply.

existence; by the latter the righteous are exalted to glory. The third maintains there is no hell, the only penalty of sin being non-existence by a resurrectionless death. The fourth maintains that the penalty of sin being bodily death, so the atonement was by Christ's bodily death through his shed blood.

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### *Sunday-School Publications.*

THE BEREAN LESSONS FOR 1870.—We chronicle with pleasure the widening and deepening interest in the Sunday-school branch of our Church work. We welcome especially the movements among modern and youthful Sunday-school men, which look to the study of the Holy Scriptures as the main object of this institution. We well remember the time when the committing of Scripture to memory was about the only thing contemplated by the Sunday-school, and have sometimes asked ourselves whether, with all the improved mechanical appliances of the age, the Sunday-schools of the present are really better than those of an earlier day.

The Sunday-School Union of the Methodist Episcopal Church, through its Normal Department, is making a vigorous effort in the direction above indicated, and in the Berean Series of Lessons for 1870, published under its auspices, we see how thorough, radical, and practical the reform promises to be. Taking the Berean Synagogue (Acts xvi, 11) as a model, the system under consideration proposes to put the entire Church, old and young, in the family, pulpit, and school, at the daily study of the Word of God. The Berean Series is certainly very complete. Its lessons are chosen from both the Old and New Testaments. The first twelve are selected from the life of our Lord, the next twelve from the life of Elijah. A quarter's lessons with Peter, and another with David, complete the year's course of study. The following features of the system deserve especial notice and commendation:

1. THE LESSON MANUAL contains Scripture lessons for the year with appropriate topics and texts, which contain the central truths to be taught. Each lesson is accompanied by a hymn which embodies its central truth. "Home Reading Lessons" are indicated for every day in the week. These are selected with reference to the topic of study for the ensuing Sabbath. By this arrangement the morning readings at family prayer are made tributary to the lesson of the Sunday-school. The "Lesson

Manual" contains sundry practical hints to both teachers and scholars, a map for reference, valuable tables, over forty first lines of familiar tunes to give the lesson-hymns a start, etc.

2. THE SCHOLAR'S LEAF is a quarterly eight-paged tract with helpful hints, questions, etc., on the Berean Lessons, for pupils of all grades.

3. THE TEACHER'S LEAF, containing forty pages, is also published quarterly, and is designed to assist teachers in the preparation of the same lesson. Each quarter is prepared by one of the following gentlemen: Dr. C. H. Fowler, Rev. J. M. Freeman, Dr. E. G. Andrews, and Bishop Simpson. Mrs. Emily Huntington Miller supplies infant-class suggestions, and Rev. J. H. Vincent illustrations for the use of all teachers. In addition to the Teacher's Leaf, editorial notes on the lessons are published in the SUNDAY-SCHOOL JOURNAL.

4. THE INFANT CLASS LEAF CLUSTER is a volume of forty-eight bold text and pictorial sheets, (each 24x36 inches in size.

5. THE PICTURE LESSON PAPER is an illustrated monthly for infant scholars. In this paper the Berean lessons are adapted to the youngest pupils.

We take pleasure in commending to the attention of pastors and superintendents this admirable series of lessons.

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### Miscellaneous.

*Ancient States and Empires.* For Colleges and Schools. By JOHN LORD, LL.D., Author of the "Old Roman World," "Modern History," etc. 12mo., pp. 645. New York: Charles Scribner & Co.

*A Scripture Manual, Alphabetically and Systematically Arranged.* Designed to Facilitate the Finding of Proof-Texts. By CHARLES SIMMONS. Second Stereotyped Revision. Thirty-sixth Edition. 12mo., pp. 750. New York: M. W. Dodd. 1869.

*Friedrich Wilhelm Krummacher.* An Autobiography Edited by his Daughter. Translated by Rev. M. G. EASTON, A.M. With a Preface by Rev. Prof. CAIRNS, D.D., of Berwick. 12mo., pp. 346. New York: Carter & Brothers. 1869.

*The Sunset Land; or, The Great Pacific Slope.* By Rev. JOHN TODD, D.D. 12mo., pp. 322. Boston: Lee & Shepard.

*Bound to John Company; or, The Adventures and Mishaps of Robert Ainsleigh.* With Illustrations. 8vo., pp. 169. New York: Harper & Brothers. 1869.

*Old Testament Shadows of New Testament Truths.* By LYMAN ABBOTT. With Designs by Doré, Delaroche, Durham, and Parsons. 8vo., red and gilt, pp. 213. New York: Harper & Brothers. 1870.

A beautiful gift book, arraying rich truths in eloquent language and attractive externals.

*Arms and Armor in Antiquity and the Middle Ages.* Also, a Descriptive Notice of Modern Weapons. Translated from the French of M. P. LACOMBE, and with a Preface, Notes, and one Additional Chapter on Arms and Armor in England. By CHARLES BOUTWELL, M.A. 12mo., pp. 296. New York: D. Appleton & Co. 1870.

*Among the Trees.* A Journal of Walks in the Wood, and Flower-Hunting through Field and by Brook. By MARY LORIMER. With Illustrations from Drawings after Nature. 12mo., blue and gilt, pp. 153. New York: Hurd & Houghton. 1869.

### A beautiful New Year's gift.

*A Collection of the Proverbs of all Nations.* Compared, Explained, and Illustrated. By WALTER R. KELLY. 12mo., pp. 222. Andover: Warren F. Draper. 1869.

*The Pursuit of Holiness.* A Sequel to Thoughts on Personal History, intended to carry the Reader somewhat further on in the Spiritual Life. By EDWARD MEY-RICK GOULBURN, D.D. 12mo., pp. 261. New York.

*Wild Sports of the World.* A Book of Natural History and Adventure. By JAMES GREENWOOD. 147 Illustrations. 12mo., pp. 474. New York: Harper & Brothers. 1870.

*Wedlock; or, The Right Relations of the Sexes, disclosing the Laws of Conjugal Selection, and showing who may and who may not Marry.* By S. R. WELLS. 12mo., pp. 236. New York: Samuel Wells. 1869.

*A Text-Book of Chemistry.* Adapted to Use in High Schools and Academies. By LEROY C. COOLY, A. M. 12mo., pp. 221. New York: Charles Scribner & Co.

*A Greek Grammar for Beginners.* By WILLIAM HENRY WADDELL. 12mo., pp. 104. New York: Harper & Brothers. 1869.

*Lamps, Pitchers, and Trumpets.* Lectures on the Vocation of the Preacher: By EDWARD PAXTON HOOD. 12mo., pp. 453. New York: M. W. Dodd. 1869.

*The Promise of Shiloh; or, Christ's Sovereignty upon the Earth, When will it be Fulfilled?* By JOSEPH L. LORD, M. A. 12mo., pp. 106. New York: James Inglis & Co. 1869.

*Lost in the Jungle.* Narrated for Young People. By PAUL DU CHAILLU. 12mo., pp. 260, green and gilt. New York: Harper & Brothers. 1870.

*Sorrow.* By Rev. JOHN REID. 12mo., pp. 373. New York: Robert Carter & Brothers. 1870.

*Christ is Coming.* Parts I, II, III, and IV. 12mo., pp. 254. London: John B. Day. 1869.

*Shepherd of Israel; or, Illustrations of the Inner Life.* By the Rev. DUNCAN MACGREGOR, M. A. 12mo., pp. 339. New York: Robert Carter & Brothers. 1870.

*Living Thoughts.* Brown and gilt. 12mo., pp. 246. Boston: Lee & Shepard. 1869.

*Alone in London.* By the Author of "Jessica's First Prayer." 12mo., pp. 187. Boston: Henry Hoyt.

*The Minister's Wife.* By MRS. OLIPHANT. 12mo., paper, pp. 199. New York: Harper & Brothers. 1869.

*The Cloister and the Hearth; or, Maid, Wife, and Widow.* A Matter-of-Fact Romance. By CHARLES READE. 12mo., paper, pp. 255. New York: Harper & Brothers. 1869.

*My Enemy's Daughter.* A Novel. By JUSTIN M'CARTHY. Illustrated. 12mo., paper, pp. 162. New York: Harper & Brothers.

*A Beggar on Horseback; or, A Country Family.* By the Author of "Found Dead." 12mo., paper, pp. 124. New York: Harper & Brothers. 1869.

*Wrecked in Port.* A Novel. By EDMUND YATES. 12mo., paper, pp. 142. New York: Harper & Brothers. 1869.

*Felix Holt, the Radical.* By GEORGE ELIOT. 12mo., pp. 529. New York: Harper & Brothers. 1869.

*The Mill on the Floss.* By GEORGE ELIOT. 12mo., pp. 464. New York: Harper & Brothers. 1869.

*Hymns, Ancient and Modern, for Use in the Services of the Church.* With Accompanying Tunes compiled and arranged under the Musical Editorship of WILLIAM HENRY MONK. 12mo., pp. 110. New York: Pott & Amery. 1869.

*Hymns for All Christians.* Compiled by CHARLES T. DEEMS and PHEBE CARY. 12mo., pp. 100. New York: Hurd & Houghton. 1869.

- Sabbath Songs for Children's Worship.* By LEONARD MARSHALL, J. C. PROCTOR, and SAMUEL BURNHAM. Pp. 176. Boston: Lee & Shepard. 1869.
- Hitchcock's New Monthly Magazine.* Choice Music, Art Notes, and Select Reading for the Family Circle. Pp. 32. New York: Benjamin W. Hitchcock.
- The Silver Tongue and Organist's Repertory.* Pp. 19. New York: E. P. Needham & Son. 1869.
- Romola.* By GEORGE ELIOT. 12mo., pp. 517. New York: Harper & Brothers. 1869.
- True Stories of Real Pets; or, Friends in Fur and Feathers.* By GWYNFRYN. Beautifully Illustrated by F. W. Keyl, A. W. Cooper, and B. Rice. Red and gilt, square 8vo., pp. 179. New York: Carlton & Lanahan. San Francisco: E. Thomas. Cincinnati: Hitchcock & Walden.
- How Charley Roberts became a Man.* By the Author of "Forrest Mills." 12mo., pp. 256. Boston: Lee & Shepard. 1870.
- How Eva Roberts gained her Education.* By the Author of "Forrest Mills." 12mo., pp. 250. Boston: Lee & Shepard. 1870.
- The Boy Farmers of Elm Island.* By Rev. ELIJAH KELLOGG. 12mo., pp. 300. Boston: Lee & Shepard. 1870.
- Planting the Wilderness; or, The Pioneer Boys. A Story of Frontier Life.* By JAMES D. McCABE, JR. 12mo., pp. 256. Boston: Lee & Shepard. 1870.
- Dotty Dimple's Flyaway.* By SOPHIE MAX. 12mo., pp. 200. Boston: Lee & Shepard.
- Adventures on the Great Hunting Grounds of the World.* By VICTOR MEUNIER. 12mo., pp. 297. New York: Charles Scribner & Co.
- Dame Nature and her Three Daughters.* Translated from the French of X. B. SAWTINE. 12mo., pp. 267. New York: Hurd & Houghton. 1869.
- The Cabin on the Prairie.* By Rev. C. H. PEARSON. 12mo., pp. 299. Boston: Lee & Shepard. 1870.
- Fault Finding, and Madeline Hascall's Letters.* 12mo., pp. 249. New York: Carlton & Lanahan.
- The Discipline of Alice Lee. A Truthful Temperance Story.* By ISA BELL. 16mo., pp. 248. New York: Carlton & Lanahan.
- The Young Detective; or, Which Won.* By ROSA ABBOTT. 12mo., pp. 256. Boston: Lee & Shepard. 1870.
- The Spanish Barber. A Tale of the Bible in Spain.* 12mo., pp. 309. New York: M. W. Dodd.
- The Doomed City.* By A. Presbyter. Pp. 13. New York. 1869.
- Minutes of the First Sunday-School Convention.* Held, under the Auspices of the Sunday-School Union of the Baltimore Conference, in the Charles-street Church, Baltimore City, October 19-22, 1869. Pp. 86. Baltimore: W. K. Boyle. 1869.
- Second Annual Report of the Board of State Commissioners of Public Charities of the State of New York.* To which is appended the Report of the Secretary of the Board. Pp. 220. Albany. 1869.
- Hand-Book of Religious Instruction.* Translated from the Dutch of J. H. MAUNIER, Preacher at Leyden. By FRANCIS T. WASHBURN. Part First, pp. 36; Part Second, pp. —. Boston: W. V. Spencer. 1869.

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*Postponed to Next Number.*

- The Principles of Logic. For High Schools and Colleges.* By A. SCHUYLER, M.A. 12mo., pp. 168. Cincinnati: Wilson, Hinkle, & Co. Philadelphia: Claxton, Remsen, & Haffelfinger. New York: Clark & Maynard.
- Gould's Development of Religious Habits.* Appleton.
- Millenarianism Refuted.* Tibbals & Co.
- Schuyler's Logic.* Clark & Maynard.
- Rambles through the British Isles.* By Rev. R. HARCOURT. Tibbals & Co.
- Horace.* By LORD LYTTON. Harpers.
- Tachygraphy.* By LINDSLEY. O. Clapp, Boston.

## PLAN OF EPISCOPAL VISITATION FOR 1870.

Conference.	Place.	Time.	Bishops.
North Carolina.....	High Point City.....	Jan. 6*	Janes.
Texas.....	Industry.....	Jan. 12	Scott.
South Carolina.....	Jacksonville, Fla.....	Jan. 20*	Janes.
Louisiana.....	New Orleans.....	Jan. 26	Scott.
Mississippi.....	Columbus.....	Feb. 3	Scott.
India.....	Bareilly, India.....	Feb. 9	Kingsley.
Liberia.....	.....	Feb. 9	Roberts.
Lexington.....	Louisville, Ky.....	Feb. 24*	Thomson.
Baltimore.....	Frederick City.....	March 2	Ames.
Kentucky.....	Maysville.....	March 2	Thomson.
Virginia.....	Richmond, Va.....	March 2	Janes.
St. Louis.....	Springfield, Mo.....	March 9	Clark.
West Virginia.....	Charleston.....	March 9	Thomson.
Washington.....	Lynchburgh, Va.....	March 9	Janes.
Providence.....	Providence.....	March 16	Scott.
Philadelphia.....	Pottsville, Pa.....	March 16	Simpson.
Wilmington.....	Port Deposit, Md.....	March 16	Janes.
Central Pennsylvania.....	Lewiston.....	March 16	Ames.
Missouri.....	Macon City.....	March 17*	Clark.
Pittsburgh.....	Johnstown, Pa.....	March 23	Janes.
New Jersey.....	Long Branch.....	March 23	Simpson.
Newark.....	Jersey City.....	March 23	Thomson.
New England.....	Springfield, Mass.....	March 23	Scott.
Kansas.....	Topeka.....	March 24*	Clark.
East German.....	Fortieth-street, New York.....	March 31*	Ames.
Nebraska.....	Fremont.....	March 31*	Clark.
New York.....	Thirtieth-street, New York.....	April 6	Thomson.
New York East.....	Seventh-street, New York.....	April 6	Ames.
New Hampshire.....	Nashua.....	April 6	Simpson.
North Indiana.....	Kokomo.....	April 13	Clark.
Central New York.....	Syracuse.....	April 13	Thomson.
Vermont.....	Springfield, Vt.....	April 13	Simpson.
Wyoming.....	Wilkesbarre, Pa.....	April 13	Janes.
Black River.....	Ogdensburg, N. Y.....	April 21*	Ames.
Troy.....	Burlington, Vt.....	April 25*	Ames.
Maine.....	Augusta.....	May 4	Simpson.
East Maine.....	Rockland.....	May 12*	Simpson.
Germany and Switzerland.....	Carlsruhe.....	June 16*	Kingsley.
Colorado.....	Pueblo.....	June 23*	Ames.
Delaware.....	Cambridge, Md.....	July 21*	Scott.
Nevada.....	Virginia City.....	July 25*	Ames.
East Genesee.....	Elmira, N. Y.....	Aug. 24	Thomson.
Cincinnati.....	Piqua.....	Aug. 24	Simpson.
Oregon.....	Vancouver, W. T.....	Aug. 25*	Ames.
Detroit.....	Fentonville.....	Aug. 31	Clark.
Central German.....	Louisville, Ky.....	Sept. 1*	Simpson.
North Ohio.....	Ashland.....	Sept. 7	Thomson.
Indiana.....	Bloomington.....	Sept. 7	Simpson.
Michigan.....	Cold Water.....	Sept. 7	Clark.
Des Moines.....	Montana.....	Sept. 7	Janes.
Southeastern Indiana.....	Brookville.....	Sept. 14	Scott.
Central Ohio.....	Toledo.....	Sept. 14	Thomson.
Northwest Indiana.....	Terre Haute.....	Sept. 14	Simpson.
Upper Iowa.....	Cedar Falls.....	Sept. 14	Janes.
California.....	Stockton.....	Sept. 14	Ames.
Erie.....	Cleveland, Ohio.....	Sept. 21	Thomson.
Wisconsin.....	Janesville.....	Sept. 21	Clark.
Iowa.....	Albia.....	Sept. 21	Kingsley.
Tennessee.....	Nashville.....	Sept. 21	Scott.
Northwest German.....	Van Buren Church, Chicago.....	Sept. 21	Janes.
Southern Illinois.....	Lebanon.....	Sept. 21	Simpson.
Illinois.....	Shelbyville.....	Sept. 28	Kingsley.
Central Illinois.....	Pekin.....	Sept. 28	Janes.
West Wisconsin.....	La Crosse.....	Sept. 28	Clark.
Ohio.....	Logan.....	Sept. 28	Thomson.
Holston.....	Knoxville, Tenn.....	Sept. 28	Scott.
Southwest German.....	St. Charles, Mo.....	Sept. 29*	Simpson.
Rock River.....	Elgin.....	Oct. 5	Janes.
Minnesota.....	Owatonna.....	Oct. 5	Clark.
Genesee.....	Warsaw, N. Y.....	Oct. 6*	Thomson.
Georgia.....	Atlanta.....	Oct. 5	Scott.
Alabama.....	Branchville.....	Oct. 12	Scott.

\* Thursday.

NOTE.—Bishop Kingsley also visits our Bulgarian and Scandinavian Missions, and also the British Conference and Irish Wesleyan Conference as the Delegate of the Methodist Episcopal Church.